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THOUGHTS

ON THE

MORAL ORDER OF NATURE.

BY ANNA MARIA WINTER.

IN THREE VOLUMES.

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THOUGHTS

ON THE

MORAL ORDER OF NATURE.

BOOK II.

CHAPTER XII.

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WOMEN ARE TREATED AS IF THE TYPE OF THEIR PERFECTION LAY IN PERFECT INNOCENCE. EVILS RESULTING FROM THIS ERROR.

§ 1.—THE principle followed in the treatment of women at present appears to be, to consider them as creatures, the type of whose perfection lies in perfect innocence. The utmost care is taken to make them happy, since unsullied innocence merits that all its days should be pure and cloudless; and, because they are frail, obnoxious to falling from their type of perfection, to place them in a position where no temptation shall beset them; where, particularly, they shall not be incited to yield to so boisterous a passion as personal ambition.

Were I to undertake to prove that woman is a corrupted creature, I should only employ arguments to sustain a proposition, the truth of which is not questioned by any human being: notwithstanding that a contrary principle is, apparently, followed in practice, there is not any one who doubts that woman partakes of the sinful nature of man.

Yes, she has the same passions, and requires, like him, to have them corrected; not by repressing them, but by calling them forth, and teaching her, resolutely, to encounter them. Where you attempt to stifle them in her breast, you only contract her mind, you cannot purify it.

§ 2.—By arresting, in women, the natural current of personal ambition, you do a great moral injury to men.

First—By depriving them of those incentives to virtue, which they would derive from acquiring a deep sense of her charms. They would acquire this sense from the anxiety with which they would watch, in women, the impulse of ambition. They would recognise, in regard to them, with incomparably greater quickness than they do relatively to themselves, how much this passion is contemptible and disfiguring, when it is not regulated by the laws of virtue.

Secondly—By nullifying the influence, which women, whose ambition had been purified by the enlightened cares of society, would exercise over men.

§ 3.—A great moral injury is also done to women by not allowing to their personal ambition its proper scope.

Women are entirely abandoned, in consequence, to those strong, partial affections, which prompt them to forget their country's weal, for the sake of promoting the private interest of their family.

By being left thus resigned to them, they are denied the opportunity to undergo that mental process by which it is the especial intention of nature, that the desires of their heart shall be rectified.

The process to which I allude, lies in a conflict established between their general principles, and particular affections.

Their general principles, which should bid them prefer, to every partial advantage, the good of their country.

Their particular affections, which tempt them to postpone that good to the private interests of their family.

Their true triumph over their weak, erring nature, consists in the display, on their part, of such vigour of mind, as that their principles gain the victory.

Where women are left, as they now are, with no other concern than to attend to the welfare of their family, surely their

task is rendered too easy for creatures who ought to become virtuous by combating their native propensities. Though they may have rigorous obligations to fulfil in regard to the objects of their private affections, yet these affections are commonly so strong that they impel them by an irresistible force, willingly to make every sacrifice which they may require of them.

Whilever, therefore, women's chief duty is made to consist in an entire abnegation of self for the sake of their families, instead of in a vigorous resolution to establish a happy accord between their private and public affections; we shall see great numbers of them whom we must, in justice, pronounce to have performed, in an exemplary manner, the duties imposed on them by the construction of the society; and yet whom it will be impossible for our hearts to reverence as characters, determined to obey, whatever it may cost them, the ordinances of virtue.

§ 4.—Notwithstanding that amiable, pious women, never, perhaps, more abounded in this and the neighbouring kingdoms than they do at present; yet, the complaint which aged persons generally make of the rapid increase, in them, of a deplorable corruption of morals, is, I believe, too well founded, for it to be reasonable to conclude, that it originates, solely, in the cynical, peevish temper which, too often, accompanies declining years. It, therefore, appears, that the excellently disposed women to whom I allude, exercise but little influence over their fellow-creatures, and, indeed, when we observe them closely, we cannot help being struck with the idea that their views are too petty, too little favourable to the beneficial display in the world of all the powers of mind and frame with which mankind are endowed, for them to induce men to hearken to them; or for society to be, at all, inclined to fashion itself according to their notions of a virtuous system of social order.

§ 5.—If they be not proper to advance, on earth, the reign of virtue and good national morals; if, too, as I think it probable, the system of social order established here below, has direct bearings on the polity of the inhabitants of higher spheres, this world will be far from doing its part, in sending, continually, to nobler globes, beings proper to contribute their

share to perfecting, throughout the universe, a glorious system of moral order, whilever the holy women, who indulge a well founded trust in the application to them of their Saviour's promise to receive, after death, pious souls into mansions of bliss, shall have such narrow or false views, concerning their duties to their neighbour, that their conduct, owing to their forming to themselves an impracticable type of the perfection to which nations should endeavour to arrive, is more likely to introduce disorders into society, than widely to improve it, throughout its various classes.

CHAPTER XIII.

WOMEN ARE VIRTUALLY SUBMITTED TO THE GOVERNMENT OF THE OPINIONS OF SOCIETY, NOT TO THAT OF THE WISDOM OF THEIR HUSBANDS.

By the constitutions of society, the character of women is made originally to depend on a husband and a father. This consideration naturally leads to the enquiry whether nature has formed men to be themselves, in their domestic capacity, of so robust, a moral constitution, that they can, individually, serve for a steady and sure support to all the virtues which ought to crown the female part of their family.

As to their conduct to their daughters, I shall not enter into any disquisition respecting it.

It evidently depends, usually, on the nature of their relations with their mother. But in regard to their behaviour, as husbands, I shall say, that it does not appear to me that nature's general rule has granted them a character of sufficient firmness to enable them to govern their wives according to their own notions, unaided by the maxims reigning in the world around them. In fact, I do not consider that I advance a paradox in asserting that it is not immediately to their husbands, but to the laws sanctioned by the opinion of society that women, speaking generally, are submitted.

Throughout Europe, many are the customs affecting wedded

life, so revolting to a husband's feelings,* that it may fairly be inferred that they would never have suffered them to be introduced, were they practically in possession of half the authority which is legally ascribed to them.

Notwithstanding their despotic power, they are so timidly ruled by public opinion, that a wife perfectly obedient to her husband, may yet commit great errors, for both will be likely to go entirely wrong, if the public opinion be depraved.

The legislator who confides the guidance of a wife solely to her husband's wisdom, and takes no pains to purify the opinions of society, abandons the character of married women, that is, of the females the most influential over their own, and over the other sex, entirely to the power of the fantastical notions of the giddy multitude, and to the caprices of the mode.

This abandonment, to such tutors, of the conduct and way of thinking of married women, affords matter of very serious consideration to those who, like me, believe it to be nature's design, that the persons who would willingly labour to render mankind virtuous and orderly, ought to begin with inducing women to distinguish themselves by their virtues and their enlightened attachment to order; since pure, well directed sentiments, must take their first rise in their bosom, and be, by them, communicated to the other sex.

CHAPTER XIV.

DISCUSSION ON THE MORAL BOND OF UNION OF SAVAGE PEOPLE, TENDING TO SHOW, THAT THE LAW PLACING WIVES IN ABSOLUTE SUBJECTION TO THEIR HUSBANDS, ANSWERS, AMONG THEM, THE ENDS PROPOSED BY ITS ENACTMENT, THOUGH IT DOES NOT IN THESE COUNTRIES.

§ 1.—If I be right in thinking that the reign of national good order cannot be promoted by making men absolute in

* Witness the Italian, Cavalleri Serventi.

their families, it would appear, that almost all mankind have, throughout all ages, been under a great mistake; since their usual custom has ever been to invest husbands with a large discretionary power, with a view to their charging themselves solely, with the obligation wisely to control a wife's conduct.

This measure was, however, much more productive of good effects in former ages than it is at present in the civilised world: the truth of this proposition, without our giving ourselves the trouble of scrutinising into the ancient customs of different nations, will appear, I think, sufficiently, if we just cast a cursory glance, on the nature of the moral bond of union which holds together, as one people, a number of savage men.

They are held together—as from the accounts of them I judge—by a general, sympathetic wish to keep women in subjection; for, had they not this wish, I do not think it probable that views of interest would ever have induced them to associate together. Each of them would, in all likelihood, have lived apart, shut up in the bosom of his own family, making war with all the rest of his species, and the human race would soon have become extinct. To obviate this evil, men's hostile passions were taught by nature, to direct themselves so far on the other sex, as to excite, in them, a brotherly interest with their own.

Here we cannot avoid having the curiosity to inquire, by what different process does nature ordain that, whilst among all the inferior animals, the weaker sex lives peaceably under the protection of the stronger, it is obnoxious in the human race alone, to finding its yoke a tyrannic one.

She partly, I believe, produces this singular contrast, by ordering that mankind shall be differently affected from any of the brute creation, by amatory passions.

Among the various tribes composing the latter, the attraction between the sexes is either promiscuous, in which case all the males are kindly disposed towards all the females.

Or else it unites together constant couples. Where it acts in this manner, the female lives happily under the protection of her tender mate.

In mankind, alone, does it seem, in any considerable degree,

to act, at once, in both these manners. The consequence is, that individuals of the stronger sex claim for themselves privileges of roving, which they will not accord to their female companions; and the dread lest they should take them, as they knew them to be similarly constituted with themselves, often induces them to treat them with great rigour.

They hope by doing so, either to deprive them of the vivacity and leisure requisite for the indulgence of licentious thoughts; or else to render it physically impossible for them to yield to their impulsion.

Another motive which nature suggests to barbarous men, to excite in them a hostile spirit against the female sex, seems to arise, in them, from self-love and pride, which cause them to recognise, with indignation, that women, more than their own sex, stir them to take in them a lively interest. To a preference that appears to them so senseless and unjust, they determine not to yield. The more, then, that women warm their hearts in their favour, the more they determine to exert their volition to make all the affectionate regard with which they inspire them, rebound on their own sex. Their pride and self-love whisper to them that they ought to consider men alone as being of any importance; that women are weak, contemptible creatures, unworthy of being the objects of their kind concern; and possessing no other claims to their protection than what arise from their ministering to men's gratification.

As it is in the quality of wives that they can best promote the comfort of the lordly sex, their haughty masters determine, both to place them in absolute subjection to their husbands, and also, to watch, rigorously, over the latter, to prevent their weakly according to their wedded slaves, privileges which, were other husbands to follow their example, would soon introduce a fatal revolution in the customs of an entire community.

Nor is it difficult for the men of such a tribe to steel husbands against the influence of wives; the heart of the former is so indurated by early habit, and by the necessity which obliges them, after marriage, to attend to laborious, perilous occupations in the company of men, that they have little leisure to bestow on female dalliance, and little disposition to be

moved by it. Should they, however, when in company with a wife, chance to be melted by her into a more complying humour than accorded, agreeably to the apprehension of their companions, with a manly character, their dread of their censure would rouse them to stifle such disgraceful emotions of tenderness, before they could dishonour them in public.

Notwithstanding the abject thralldom in which, among savage nations in general, women are held, there seems to be, among several of them, a secret sense of honour in men, which causes it to be tacitly understood by them, that they would act unworthily, did they treat their wives with a greater degree of harshness than what they may find necessary for rendering them duly submissive. Thus, it appears, that, in some of those nations, men are never stimulated to strike women by a fit of brutal caprice. Should a husband thus wantonly ill use his wife, it is probable that he would be made blush for his unmanly conduct by those of his companions who were witnesses to it.

But whatever honorable sympathies may make the men of a savage tribe look on themselves as bound, in common, to restrain individuals of their own sex, from an unnecessary infliction of harsh treatment on women, it appears that their honorable sentiments, in favour of the weaker sex, are kept by them in such steady subordination to the principle that determines them to render wives the tame, submissive slaves of a husband, that it never introduces, into their thoughts or actions, the slightest inconsistency.

Wives dare not rebel against a wedded master, however tyrannically he may abuse his power, for they know that all the lords of the creation would approve of a mutinous disposition being punished in them, even though they might be conscious of its having been occasioned by cruel acts of injustice.

The spirit that the men of these savage communities wish to maintain in them, always pervades them exactly to the point which corresponds to their views; never does the influence of women, nor the tenderness that they inspire to men, derange, in the slightest degree, the system of usages established by the latter.

As long as they continue to treat women with the same even, inflexible severity, they are tolerably secure from their state being changed by any internal principle of revolution.*

§ 2,—When we compare the maxims decisive of the destiny of women, that form an essential part of the principles of government of those barbarous people, whose mode of dealing with the weaker sex I have slightly sketched, with the notions that prevail, in these countries, respecting the relative station which men ought to permit their feeble companions to occupy, we shall find that civilized men retain enough of resemblance with barbarous ones, to wish, like them, to curb one another,—by means of a sentiment of honour, and the dread which men, collectively, inspire to each individual of their own sex,—from either allowing themselves to be enervated by tenderness for a female, or from acting tyrannically by the women under their protection.

But here the resemblance, in these respects, ends: for when you look to the relative rank, in the breast of civilized men, of the sentiment which bids them uphold their own supremacy, and that which tells them to be kind to women, you find it to be totally different from what it is among savage men. The subordination in which the latter hold the sentiment that speaks to them in favour of women, to that which commands them to assert their own supremacy, almost entirely, in civilized countries, disappears on all ordinary occasions.

Every man knows well, that he is usually much more disgraced in the eyes of his own sex, if he be suspected of ill treating his wife or daughters, than he is for indulging, to a blamable excess, the tenderness that urges him to comply with their wishes.†

* Though women are far from being, always, the cause of political revolutions, yet, I believe, that they rarely occur in states where men are only visible to those few, steady feelings which, commonly, reign exclusively in them, in the countries where women are too much enslaved to have any influence over them.

† Women, ill used by a husband, are, sometimes, spoken of with unjust asperity by men, and accused by them, on insufficient grounds, of having totally disordered his mind by provocations which no husband could be expected to bear with patience. The men, however, guilty of this injustice, are not instigated to it by a wish to maintain the principle that a wife ought

Commonly speaking, every fault which a man can commit, that seems to argue that women—particularly those whom he ought to love—have too much power over him, is treated with extreme indulgence. The consequence is, that husbands are, in a manner, abandoned to their own feelings, which are confused, irresolute and fluctuating.

They know that they ought to be chiefs in their family, and they are, naturally, inclined to look to the opinions of society, to direct them in using their supreme power with discretion, so as to give all due honour and importance to the branches of their family, but, particularly, to a wife. However, where husbands consult, now, the opinions of society, in respect to the management of a wife, they only add greatly to their perplexities on this subject. This they plainly perceive, and therefore, as ill fitted as they are by nature, to act wisely and steadily in the capacity of wedded chiefs, without leaning for support on the public opinion, they are often induced greatly to disregard it, and to regulate, in many respects, by their own reason, their behaviour to a conjugal mate. But their own reason, even were they early trained to a judicious, speculative exercise of it, on this important matter, would be liable greatly to desert them, when they were endeavouring to make to their practice an application of those general principles, which they had treasured up to guide a husband's conduct. They would, in spite of them, yield too much to passion, both in resisting and indulging a wife. Their resistance would, in consequence, appear to her unjust and humoursome ; for their indulgence she would proudly take merit to herself, as believing it owing, not to the general kindness of their disposition, but to her own irresistible, wheedling arts ; the idea that her destiny called on her dexterously to withstand the encroachments of a husband's authority, and baffle his intention to go contrary to her will, would accordingly take root in her mind. Thus would a constant, secret conflict, be

to be the passive slave of even a cruel husband. They are induced to take, warmly, the part of the offenders of their own sex, by an idea that all men are involved in the disgrace of the man who, wantonly, ill treats his wife. They will not, therefore, suffer themselves to be persuaded that a delinquency of such a nature has occurred.

introduced between two beings who ought to be strictly united, and from whose concordant dispositions a stream of orderly sentiments ought to flow, to diffuse itself through the morals of the public.

But men, in their early youth, and previous to their marriage, are far from being prepared, by their training, to prove themselves, in their behaviour to a wife, endowed with good sense, and actuated by steady principles.

On the contrary, every error seems to me to be committed, relatively to the task of fitting youths and bachelors to make good husbands, into which, we can suppose, that an enlightened people, sincerely desirous of seeing the marriage state respectable and happy, could possibly be so blinded as to fall. Husbands, when they cannot, steadily, lean on maxims universally received in society, are obnoxious, from weakness, to the danger of forgetting their principles, and allowing themselves to fluctuate amongst a variety of contending passions.

Society, therefore, seeing that it has almost completely withdrawn its aid from them, leaving them, as I may say, to shift for themselves, ought, at least, to do its utmost to enlighten and fortify them beforehand, that they may be prepared, as fully as they can be, to go through their severe task with judgment and unfaltering steadiness.

The way, properly, to enlighten them, would be, ere the passions of human nature expose men to the almost inevitable necessity of seeing women through a false medium, to accustom boys to mingle much in the society of the fair sex, that they may acquire clear perceptions into the constitution of women's mind, and that unnumbered delicate feelings, of a nature to enable their character gently to coalesce with, and imperceptibly to guide that of a female companion, may be called forth in their bosom.

This precaution is, by no means, sufficiently attended to. We do not, indeed, in Ireland, as it seems to me that they do in France, almost entirely banish boys from female society, from their early infancy till that age at which they are taught, by the wild tumults of passion, to delight in appearing captivating to women. But even, in this country, not nearly sufficient opportunity is given to individuals of different sexes, to

associate together, at an age when, if they be properly trained, their mutual wish to please will only be inspired to them by pure, refined motives.

To fortify, in youths, the resolution to be guided, after marriage, in their conduct towards a wife, by firm, rational principles, they should be early taught to reign, steadily, over their passions. And are they taught such a virtuous self-control? Unhappily, no. They quickly, on the contrary, learn to believe that unmarried men are not bound to yield a rigorous obedience to the precepts of virtue, and that it will be time enough for them when they marry, to begin to practise a rigorous self-government.

Nor are these the only measures taken, of which the practical result is, to make husbands the sport of every passion which can agitate their breast.

The same laws which were enacted at a time when the opinions of society engaged husbands to govern their families respectably, according to the notions then prevailing, these laws which almost entirely, on a woman's marriage, annihilated her civil rights, to give her into her chief's power, are still in force, though little in harmony with the spirit of the present times.*

Of these, and many other laws, the relics of ancient times, which press hardly on women, the indulgent spirit of the present day, endeavours to mitigate the severity, by inducing parents and relations to bequeath to females a much larger share of their property, than it was formerly the custom to leave them. The consequence is, that a much greater number of pecuniary prizes, than there did formerly, offer themselves now to tempt young men to seek to render their worldly affairs prosperous, by means of a wealthy marriage. These prizes, too, will lie absolutely at their disposal, if they succeed in wheedling the women who can confer them, to become theirs without such a rigorous settlement as is not very usual. And they may hope to persuade them to do so, since not only affection, but a sentiment of delicacy and magnanimity, tells

* They are often greatly eluded by the settlement, on a wife, of her own fortune. But it is, I believe, sufficiently evident to every observer of the morals of mankind, that such settlements do not promote the happy consolidation of the conjugal bond.

a woman that she ought not to withhold the absolute disposal of her fortune from the husband on whom she willingly bestows her person.

To become candidates for the prizes which they may win in matrimony, young men are strongly excited, by their expensive habits, and their dislike to bend their minds to the employments of a laborious profession, as well as by the idea that even were they, diligently, to apply to one, they could but very slowly, if at all, rise to affluence and distinction, by their wearisome toil. Whereas, could they win a rich wife, they would exult, in a triumph over competitors, and, without laying any restraint on their tastes, would secure the means of revelling, for the rest of their lives, in idleness and luxury. These considerations render the temptation to embark in what is called fortune-hunting, too strong to be resisted by young men prone to vanity,—as the Irish commonly are,—and easily elated by the thought of appearing irresistible to the fair. Accordingly, the most of those youths, who are proud of their external figure, and who burn with a strong desire, though their means be very limited, of shining in genteel circles, resolve to repair the unkindness of fortune, by finding a rich wife. In acting up to such a resolution, they almost always, as I believe, totally degrade their character, and cause it to become unmanly, frivolous and contemptible.

Nature ordains that there shall, generally, be a certain moral correspondence between the line of conduct chosen by mankind and the hopes that they seek to realize.

As there is, therefore, nothing becoming a man in the hope of growing rich by taking a wife, he that forms such a hope, does not seek to accomplish his project by manly behaviour. There are wealthy women who would be most easily allured to engage in a marriage that made no addition to their fortune, by youths diligently occupied in application to liberal studies, or to the duties of an honorable profession. But men whose design is to enrich themselves by marriage, do not exhibit a conduct adapted to please rational women. As their project is unworthy a manly character, so is the conduct by which they try to fulfil it. They study nothing but their attire and outward appearances, taking care that their figure,

their language, their address, shall all be such that frivolous women, devoted to the study of the ordinances of fashion, must allow them to be most accomplished, charming creatures.

Men cannot determine to seek to make their fortune by marriage, without wounding the true dignity of their character; for every unsophisticated, manly mind, knows well that it becomes individuals of the stronger sex, to enjoy the thought of elevating a woman, by marrying her, to a more prosperous condition, rather than to wish to be indebted to a wife for riches and honours.

I do not mean to say that a rational, noble minded man, who chances to inspire a fond passion to a single woman possessed of far more wealth than, in the ordinary course of things, he would have any pretensions to, is not, in honour, at liberty to profit by his good fortune.

Provided the friends whom she is bound to consult, are satisfied that he should.

That his behaviour to them has been fair and open.

That he can like her; and that he is conscious of being precisely the character which she conceives him to be, and which has such attractions for her, that an union with him appears to her more desirable than the acquisition of riches.

But of thus much I am certain, that he will not seek such an opportunity to rise to opulence; and that, when it occurs, his pride, even while he takes advantage of it, will be enough humiliated at the thought of the obligation which he is going to contract towards a wife, to cause the pain that it will thence receive, in some measure, to counterbalance the pleasure that it will derive from the flattering idea, that a woman who could easily bestow herself more advantageously in the eye of the world, finds in him such peculiar merit, that she gladly determines to devote, to him, her whole existence.

But if the idea of a marriage in which the husband, rather than the wife, is placed in the world in a more flourishing situation, is revolting to a becoming manly pride, what shall we say to those men who court women much their superiors in fortune, not with any intention of making them happy, but simply because marriage will give them an opportunity of legally robbing them of all their fortune? I hope most of my readers

will agree with me in thinking, that in such men one trace does not remain, either of the honorable feelings which naturally distinguish a manly character, or of the principles of justice that mark a person of integrity. If they happen to be too prudent to expose themselves to legal penalties, it is not speaking too severely of them to affirm, that nothing but the fear of being condemned to merited punishment by a public tribunal, restrains them from the commission of the blackest crimes.

And yet to the danger of becoming, by degrees, such degenerate, hard-hearted monsters, do the youths expose themselves who once embark in the trade of fortune hunting. For in doing so, they forsake the standard of manly dignity erected by nature in their bosoms; placing themselves on a slope that hides it from them, and that leads, rapidly, to a low gulf of depravity, circumstances, readily, tempt them to hasten downward, till they reach the bottom and become immersed, for ever, in the most opprobrious vices.

To the misfortune of encountering, in marriage, one of these miserable fortune hunters, are women who have any property now greatly exposed. Even should they be so wise as to escape their snares and make what is called a fairly proportioned match, they still run a great risk of uniting their destiny to that of a spendthrift—for many causes now combine to render men extravagant—who will plunge them in misery.

From the above observations I conclude that, the consequence of women being treated with much more indulgence than formerly—owing to that indulgence being extended to them in a thoughtless, irregular manner, and to the laws which preside over their general situation, rudely clashing with it—is, that many more of them are now unhappy in marriage, than there were at the time that the general opinion sanctioned husbands in the exercise of a stern authority.

The tyranny which is regulated by principle has bounds, particularly when it is a wife that is the object of it, for a husband is not, naturally, inclined, from principle, to be the tyrant of his wife.*

* The above assertion requires some qualification :—

An Irishman, naturally, takes such pleasure in female society, that when his principles lead him to assume to his wife a magisterial tone, that pre-

Closely identifying with his own, his wife's honour, he treats her with high respect, setting to every one else the example of the consideration with which he expects them to behave to her. 'Tis when men allow themselves to be drifted about by their passions, till they forget all principle, that they are tempted to despise and ill treat a wife, as though she were the vilest of women, merely for belonging to them. Whether many men are excited by their passions, at present, shamefully to forget a wife's dignity, I have had no opportunity to learn; but thus much the many facts which have come to my knowledge, concerning domestic life, warrant me in concluding, that the husbands who, from principle, exert an imperious authority over their wives, are now very rare indeed,† while many are they who make them unhappy, by yielding to passions, to restrain which they do not exert any principle. whatever.

It may be observed that I bear too hardly upon husbands; that prodigality, which is the great shoal on which conjugal happiness is now apt to split, is a fault as prevalent among wives as among husbands; that even the fortune hunter, when he has succeeded in obtaining a rich wife, is often more than she the victim of the marriage uniting them, since he has become bound by it to a partner whose arrogance he cannot repress, and whose tastes for expenditure, far outrunning even the income which she has bestowed on him, are a never ceasing cause of anxiety to him, and involve him, at last, in greater difficulties than those from which she had, for a time, extricated him.

If this charge against wives be true,—and I do not seek to disprove it,—it is a further reason for convincing me that the

vents her conversing with him with sufficient freedom, he feels a void in his breast, which he supplies by inebriating himself along with jovial companions. The habit which he thus contracts, is very prejudicial to his amability as a husband. He is, besides, too liable to display a harsh, unkind temper to the females of his family, owing to his being exasperated at not having in their society much satisfaction: though the coldness with which they behave to him arises from the austere reserve of his own demeanour towards them.

† The few who do make their authority too much felt by a wife, seem to have inferred, that the chief of a family does well in obliging it to submit to his strict and absolute sway, from having observed that many families had been ruined, on account of not having been guided by a firm, decisive head.

tender and indulgent sentiments towards women, which at present characterise the general way of thinking, have, owing to their not being sufficiently regulated by enlightened reason and to their jarring with existing national laws, utterly failed in producing, between married couples, greater happiness and a more tender, mutual attachment.

Yet, I maintain, that it is not by the confinement of women again to a more narrow sphere than that which they now fill, that the marriage state could be made appear, in general, respectable and interesting, owing to the happiness and good conduct of the parties engaged in it.

It is, on the contrary, by removing with caution, and on a regular plan, the barriers which still prevent women from using the liberty accorded them, for the indulgence of any noble impulse of ambition, and which hinder them from seeing any other career lying open before them, but one inviting them to pleasure and frivolous pursuits.

§ 3.—While the situation of women should be made to correspond with the aspirations of a noble and active mind, husbands should also be taught,—what would be far from being incompatible with the full, and orderly enlargement of the prospects of wives,—to look on society as a judge prompt steadily to sanction them in the exercise of a supreme, legitimate authority. They should, no doubt, be aware that they would incur its censure, were they to be seen ungenerously to abuse their power over their feeble companion.

But so clear and express should be its notions, in regard to the behaviour constituting such an abuse, and so much should they be trained to have no inclination to exhibit it, that their general feeling towards society should be a confidence of finding in its opinions, a firm support to their marital and domestic authority.

This, I am convinced, is no wise the sentiment of husbands at present.

Enough, indeed, may be seen in men of that inclination to take their part and to sympathize with them, the observation of which has led me to conclude, that the rebound towards their own sex of the tenderness excited in them by women, was what first morally disposed them to uniting together in a

social corps. But now that sympathy with husbands is counteracted in men, by a generous tenderness for women,—for it is counteracted by it, on account of both sentiments not being so modified as to be made to harmonize together,—it yields husbands but little protection; and, indeed, it is well for wives that it does not yield them more, for in its present harsh, untutored state, it could not be made firmly to sustain a husband's supremacy, without plunging wives,—and with them all women,—into slavery.

The fact is, that this sympathy with husbands is now rather a speculative than a practical sentiment. Men are too apt, still, to let harsh, unkind passions accumulate in their bosoms, and to vent them, in speculation, on the feeble sex; but when an instance occurs in real life, of a husband who appears, in some degree, blameable towards his wife, these same harsh passions then take him for their object, and urge those whom they move to rage without measure against him.

Those who, when they speak abstractly, express themselves with the greatest unkindness toward wives, are the most bitter against the husband,—if they be not his particular friends,—in whose quarrels with his wife they think themselves bound to interfere. Besides, that they are pushed by malignant, ungoverned passions to treat him with unwarrantable severity, they are eager to prove, by the warmth with which they espouse the cause of women, that they are at heart their zealous champions, though they sometimes rail against them.*

Men, in general, who, in the eyes of the public, are somewhat in the wrong, or appear to be so, in regard to their behaviour to their wives, are, usually, viewed by it with detestation. The public is, indeed, prone to look with an ill-natured, prying eye, into the reciprocal conduct of both husbands and wives, but it uses particular severity towards the

* I have observed that those men who most adhere to the maxim that the female sex ought to be kept in an abject subordination to theirs, are the persons who most endeavour to render the females to whom they are attached,—as, for instance, their daughters,—so entirely independent of men, as to have no need of their protection.

They first make a frightful bugbear of manly power, as if it were right and agreeable to the intention of nature, that women should be cruelly oppressed by it, and then they exert themselves, entirely to withdraw, in defiance of nature's decrees, the women whom they love from its grasp.

former. This ungracious curiosity does not tend to enlighten married men, on the manner in which they should comport themselves as the chiefs and protectors of a confiding woman, for a husband who would, in that capacity, seek to obtain the approbation of society, instead of proceeding, with firmness and decision,—as the strength which he would receive from being supported by the general sentiment ought to enable him to do,—would feel embarrassed and undecided at every step that he took.

Nor is the curiosity which induces society to pry, censoriously, into the conduct of husbands, awakened by the desire to befriend wives: were such the case, its animadversions would almost entirely fall on those husbands that render their wives unhappy, by allowing themselves to be agitated by passions, on which they impose no restraint. Now, though it does sometimes happen that, when a husband suffers himself to be betrayed, by a favourite passion, into a shameful excess, the public manifest a violent indignation against him, yet, in general, is the married man treated with great indulgence,—though he should prove the ruin of his family,—who lets it appear that nature has endued him with warm, good-natured feelings, but that, untaught to subdue, conscientiously, whatever might be his momentary ruling passion, he has not made them take a regular ascendancy in his breast, for the benefit of all connected with him.

On the other hand, the man of unyielding, good principles, but who appears of rather an inflexible disposition, is looked on, in society, as a person undeserving of an amiable wife. It is true, that frequently after he is married, no aspersions are cast on him for his demeanour towards a wedded partner, because he dwells in such harmony with her, that society cannot avoid knowing that it has no pretence for censuring his conduct as a husband: but previous to his marriage, a man of this description has unusual difficulty in obtaining a wife.

Fathers and brothers, in general, shun his alliance, though they would not scruple to bestow a daughter or a sister on a man whom they knew to have relaxed principles, and to be unfit to govern himself, provided that they believed him to have a heart overflowing so much with the milk of human

kindness, that it would be easy for a wife to acquire an absolute ascendancy over him.

The maxims, at present, received in society, being such, that they teach it to let a beam pass in the eye of the husband who does wrong, because he is unexercised in self-government, sooner than a mote in that of another, who has good intentions and firm principles, but who exercises, somewhat injudiciously, his marital authority,—such maxims as these being received in society, it is easy to conceive that a deference for its opinion can only serve to embarrass the man who is, sincerely, anxious to govern himself and his wife with enlightened, steady wisdom.

A deference for the opinion of society is not only perplexing to the husbands who wish, with firmness, yet with a just moderation, to exercise the supreme rule in their families, but it also serves, treacherously, as I may say, to blind those who would require to be ruled by a discreet wife, from having no force in themselves, to resist the passions tempting them to swerve from the line of duty. Society, to a certain point, winks at, or even encourages the vicious wanderings of the men who veer with every wind of passion. But, after having indulgently connived at their misconduct, till they, considering themselves sanctioned by its opinion, entirely lose the habit of self-control, then should they, after having united a woman's destiny to theirs, be precipitated, by passions long become ungovernable, one step further down the rapid steep of vice than suits the notions prevailing in society, they find themselves, they scarcely know why, regarded by it as degenerate reprobates unworthy an admission into it.

This imperious, censorious kind of control which the opinion of society exercises over husbands, only serves to exasperate and humiliate them, for they have an instinctive feeling which tells them that they ought to find in it a friend and support, not an unkind censor.

In consequence of their displeasure on seeing it unduly armed against them, the sentiment of honour, which ought to prescribe to them the duty of being generous protectors to the woman who has committed herself to their power; that sentiment, their lively sensibility to which would be their

wives' best worldly security for meeting with, from them, liberal treatment, is enfeebled, or totally extinguished within them.

Instead of being counselled by their heart, generously to support a feeble companion, they only pity themselves for having inadvertently submitted to the degrading thralldom of matrimony.

Once the notion that the marriage state is, for their sex, one of unworthy bondage, spreads among the generality of men, it tempts them to become immoral, selfish, and despisers of women; rendering, in consequence, the situation of wives very deserted and unhappy.

§ 4.—The relation between husband and wife, being that wherein nature designs that the manly and womanly character should particularly unite, in order that the latter may be drawn up to a level, at which it shall become a suitable companion for the former, is also the relation which makes the character of men most correspond, or even assimilate itself, by its weaknesses, to that of women. It is a relation which, while it enriches the heart of men and women with a variety of deep and tender feelings,—with which all persons must sympathize, or else be insensible barbarians,—still communicates, to both parties, a proneness to great weaknesses, that the system of society should induce them to soar above. It should, however, act upon them tenderly; not to crush in them those noble and delicate feelings, that the marriage connexion is proper to inspire to them.

If it should watch, with a kind of parental eye, ever women, for the sake of granting to all the noble aspirations of their heart,—which the least relapse of the nation to barbarity, would tend to blight,—full liberty to mount; it should also extend to husbands the indulgence with which it contemplates them.

Husbands,—considered, as such,—are not, if they have to deal with an enlightened society, the tyrants of women: they are simply,—morally speaking,—the partakers of their weakness; and, if they be somewhat stronger, they do not on that account, the less demand an indulgent treatment from society

and the public : they have severer duties to fulfil, to encounter which they are proportionably weak.

The wife and mother is freer to yield to the infirmities that beset her, than is the husband and father. He is not so immersed as she is, in cares that tempt the mind to suffer itself to be engrossed by partial concerns, and to grow blind to those universal ones to which the principles of duty correspond. Owing to his leisure, and the native force of his character, he can more keep his mental vision constantly fixed on those great, austere, moral truths, to which he should ever conform his practice ; it therefore depends on him properly to fortify his own mind, as well as to strengthen and enlighten that of his wife. Yet, though he sees what he should do, he cannot act agreeably to his knowledge, if he be not firmly propped by the sentiments of the society around him ; having very powerful feelings, which strongly urge him to descend to his wife's native level, rather than try to exalt her to his.

Still, like our first father, a husband, filled with the feelings which that relation commonly inspires to a well intentioned man, is obnoxious to being led astray, in spite of his better judgment, by the wheedling voice of his wife. He is often the more tempted to yield to her, because similar feelings to those which urge her to endeavour to gain a point, by means of her influence over him, stir within his breast, though, without her aid, they would not acquire the ascendant there.

A husband, then, greatly requires to have his resolution to act up to his judgment fortified by the suffrage of society. However, its voice, though firm, should be gentle, leaving him no room to doubt of its emanating from a social corps filled with tenderness and respect for women, and thoroughly able to appreciate the various feelings which fluctuate in a husband's mind. Did it call upon him, sternly, to contradict his wife, even where he might have reason on his side, it would prove to him that the persons from whom it issued, neither knew how, feelingly, to respect women, nor yet those affections which ought to be warm in his breast. He would either, in obedience to it, treat his wife with humiliating harshness, which would tend to sinking her and her sex beneath their due rank

in society ; or else, unable to comply with its dictates, he would turn to it a deaf ear, and yield, implicitly, to the wish to comply with a consort's entreaties.

In the present state of Europe, this latter consequence is what would, continually, follow any efforts which society might make, with unkind obdurateness, to steel a husband's heart against a wife's prayers. It never could preserve an imposing consistency, in recommending too severe a treatment of women.

Husbands would soon learn, from experience, that, were they to hearken to its advice, when it would urge them to conduct themselves in their marital capacity with un pitying rigour, the persons from whom such unkind counsels originated, would quickly forget having given them, and be among the most forward to condemn the husband, and pity the wife.

But it is not only necessary that society should ever treat women with due forbearance and respect, in order to acquire over husbands, a useful, evenly operating influence, it must, also, prove that it is inclined to manifest, to the latter, a proper forbearance and respect. It should show them that it has the utmost regard for the independence of their marital authority, as well as for those sentiments of honour which tell them that they will not abuse it, even though they assert a claim to be, themselves, the supreme judges of how it becomes them to exert it.

That haughty jealousy that husbands, usually, feel, of those who dictate to them the line of conduct which they ought to pursue towards the women of whom marriage has rendered them the chiefs, ought not to receive the least offence from society ; while yet its opinion shall, directly, determine the proceedings of husbands in regard to the conjugal relation.

The principal object of the persons who sincerely wish to make marriage,—with the fewest exception possible,—be honoured as a respectable and happy state, should be, to render the opinion of society, respecting the reciprocal conduct becoming husbands and wives, so steady, consistent, and agreeable to good order, that the former should be aware of the solid advantages which would accrue to them, from paying,

themselves, and engaging their wives to do the same, an implicit deference to it.

The conjugal relation, is the source of all the fond domestic connexions, and, I may add, of all the charities which warm our hearts towards our fellow-creatures. It therefore merits to be viewed by us with tenderness, and a species of filial reverence.

Nor should the kind, respectful emotions, kindled in us by the contemplation of it, have merely an abstract, metaphysical bearing.

They should be directed on human beings, and influence our conduct towards the persons engaged in the matrimonial connexion—as far as that connexion is concerned—we should consider, with deep respect, the virtues which it may call into action in them; we should view, with a kind of filial unwillingness and regret, the faults into which, in the capacity of persons bound in wedlock, they may fall; and when called on to interfere in matrimonial strifes, we should, even though we be the friends of one party, impose on ourselves the strict obligation to treat both with impartiality, consideration and respect.

If we sigh,—and who, in these enlightened times, does not do so?—on reflecting on the miserable lot of an amiable woman, whom marriage has placed in utter dependence on a man addicted to some ruinous vice; our way to diminish to the utmost, the number of husbands so lost to every better feeling, as thus cruelly to deceive the woman who had fondly confided to them the care of her well being on earth, is, not outrageously to vent our rage against the married man, whom we behold heaping misery on his wedded partner; but to do what lies in our power to train the youth of the stronger sex to habits of self-control and to a practical respect for the laws of virtue.*

'Tis thus that we shall strike at the root of those disorders,

* Such habits, however, they never will acquire, as long as women of the higher and more influential classes are trained, too much, to look on pleasure as being legitimately the primary object of their pursuit. Young men will, constantly, imitate them in the adoption of the same maxim, and the consequence will always be, owing to their stronger passions, and their greater sense of liberty, that it will hurry them much further from the paths of rectitude.

which so often involve married women in the deplorable consequences of a husband's profligacy, without, at the same time, treating, in the person of a married man, the conjugal relation with disrespect.

It would not be difficult, I am convinced, to make husbands almost universally be such, as thoroughly to satisfy every person of a good understanding and a sound, enlarged way of thinking, without holding the dread of the public displeasure, like a rod, over their heads, did we but let unmarried men see that a pure, irreproachable conduct is what best obtains the approbation of society; and did we form the opinions of society to be so enlightened and consistent that husbands must respect them, and be aware that, in suffering themselves to be guided by them, they would best consult their interest as well as uphold their dignity.

When we had thus grounded principles in youths, that would prepare them, both to enter the marriage state filled with honorable, good resolutions, and to exercise firmness, in persevering in them; when we had, also, rectified the opinion of society, respecting the line of conduct befitting husbands, so that they would neither be set astray nor perplexed by attempts to conciliate it, then might we cease to animadvert, with immoderate severity, on the faults of men detected even in very blameable conduct towards their wives, for as few husbands as, considering the depravity of human nature could be expected, would go materially wrong.

It would, however, be advisable to place a husband's power over his wife on such a footing, that it would tend towards awakening honorable, generous sentiments in his breast, by teaching him, deeply, to pity her weakness and dependence: the legislator should guard against supporting his conjugal authority in a mode, that would be likely to tempt him to become unjust and selfish.

Youths, too, should early be taught to be aware of the errors which the best intentioned, fondest husbands are too apt to commit in the first years of matrimony: they are such as, commonly, tend to wither the elegant blossoms of refined happiness which conjugal affections ought to produce, rather than

directly to wound any of the virtues by which they ought to be accompanied.

The want of attention to an elegant refinement of behaviour in small matters that continually recur, with which husbands may sometimes be justly reproached, is frequently much more ruinous to their domestic happiness, and a more considerable obstacle to their ruling their families with wisdom, than they are aware of. It is often of such a nature as to lessen a wife's confidence in them, and to dispirit her from doing her part towards rendering the chain that binds them mutually, soft and agreeable. The husband, also, is himself sometimes conscious of not behaving to her, to whom he is united, with a sufficiently endearing kindness in trifling concerns, and to prove to her that the harshness which he, inadvertently, manifests towards her, does not proceed from his heart, he yields to her in points in which he ought, firmly, to require her to be guided by him.

The task incumbent on a husband, vigilantly, to hold himself prepared always to behave to his wife with mildness and winning attention, would become a much lighter one than it usually is at present, were boys accustomed, from infancy to manhood, to the society of equally youthful females; and excited to feel such a wish to please them, as would naturally develop in their innocent, peaceable bosoms, sentiments of gallantry and politeness. The pure feelings, then, which should mingle through the affections of husbands, would be in an habitual state of vivacity within them, keeping them, on all occasions, disposed to behave to a consort, with tenderness and amiability.

But the principal means which the leaders of society could employ, for facilitating to husbands the discharge of their obligations, in quality of chiefs, to a wedded partner, would be, carefully, to form the dispositions of girls and wives, so that women, instead of being tempted to deride and frustrate the wise measures of a wedded lord, should be inclined to second them, and to laud him for pursuing them. However, as the ambition of women, particularly, displays itself by coveting distinctions that shall, immediately, surround them with sensible tokens of pre-eminence, the wiser part of society will

try, in vain, to withdraw them from the influence of the light, frivolous minds who urge them to court admiration by an exhibition of splendour and fashionable tastes, if it have not the power of inciting them to merit its approbation, by holding out to them, for well doing, very flattering recompenses.

No effectual dike can, as I think, be opposed to that torrent of immorality which so often makes bad husbands, till a useful, honorable channel, commensurate to the ambition of women, is opened to receive it.

CHAPTER XV.

A SAVAGE PEOPLE REGULATE THE DESTINY OF WOMEN, BY PRINCIPLES WHICH, THOUGH THEY SHOULD RECEIVE VERY DIFFERENT BEARINGS, SHOULD STILL GUIDE, THOROUGHLY ENLIGHTENED MEN IN THEIR TREATMENT OF THEM.

§ 1.—However a people of savages differs from a truly civilized nation, I believe, that it is still actuated by feelings wherein are involved, as in the closely confined bud, those principles, relatively to the destination of women which, when widely unfolded and applied to practice, constitute the true scheme of moral order to which nations, still as they arrive at their appointed degree of perfection, must learn to submit.

The usual principle of savage men,—as the accounts of them lead me to believe,—is to be kind protectors of women, as far as is consistent with the assertion for their sex of an absolute and stern supremacy. Their uniform maintenance of the authority which they claim for themselves, assures the stability of the social corps, conformably to the mode in which they choose it to be arranged.

In fully civilized men,—according to the type of them that I contemplate in my mind,—the idea of the protection which they owe to women is entirely unfolded, and it determines them to lend their fostering aid, to give to their talents and moral character the widest developement necessary for their

happiness and the improvement of their virtue. Their views respecting the mode of sustaining their own supremacy, become, in consequence, greatly enlarged, tending to render them magnanimous and generous. Once, however, they have attained to settled principles, concerning the line of conduct which the care to maintain their own just supremacy recommends to their adoption, they steadily pursue it; by these means causing the manly character, firmly, to infold the feminine one, not in order to crush it, but to protect and warm it into full expansion.

Their attention to preserving, over women, their rightful supremacy, gives to the social corps which they compose, a steady, consistent march, and greatly tends to secure it from that untimely dissolution against which states, far advanced in civilization, ought particularly to guard.

§ 2.—The affections of savage men rebound, as I think, from the weaker sex to their own, in such a manner, that the interest which women awaken in them serves to dispose their hearts to uniting, in fraternal bands, and under the same form of government, with each other.

I do not say that such a transfer of affections ought to take place in truly civilized men; for they ought not in anger, wilfully to harden their hearts against women, because they find that emotions pleading in their favour, stir, naturally, within them. However, civilized men ought so far to resemble savage ones, that every feeling of a nature to soften their hearts in friendship towards the female sex, should remind them of its being becoming them to make individuals of their own also the objects of their social love. By thus, uniformly, perpetuating, to their own sex, the kindly sentiments with which they would view the weaker one, men would learn, truly, to respect one another, and to dwell together in peace and amity.

It does not appear to me that the benevolent regard which men, in general, have for women, has, to near the extent that would be desirable, the good effect of inducing them to dwell together in brotherly love.

It is easy, indeed, to perceive that their hearts are strongly excited by nature, to endeavour to transfer, to men, the inte-

not awakened in them by women. However, as they are conscious that it becomes a manly character to hearken to his heart when it pleads the cause of the feeble sex, they allow their indulgent feelings towards it to take, in such an untutored manner, the ascendant within them, that they do not give rise to near enough of practical concern for their own sex.

One man, on the slightest provocation, real or imaginary, attacks his countryman with as unmitigated a fury, as if they were essentially enemies, and that nature had taken no pains to soften them to one another, by instructing them in the duty of extending to companions of their own sex, that forbearance and respect which she tells them that they ought to manifest towards women.

The dealings of men with each other, seems to me to have too great a leaning towards that totally disorganized state, more than barbarous, which would characterize the situation of savages, owing to each individual among them being hostilely inclined towards every person of his sex, were it not for the provision made by nature to prevent this evil, in ordaining, that the interest excited in men by women, shall give, to their pride, an alarm of such a tendency, as to determine them to adhere, in friendship, to individuals of their own sex.

Men, at present, appear to me too apt to confound a disorganizing spirit, prompting them to take interest in women, and to feel but little for other men, with a generous disposition rather to protect the feeble sex, than the strong. Thus, for instance, a father sometimes manifests a determination to promote the welfare of his daughters, rather than that of his sons, for no other reason but because the former know better how to soothe and comfort him, by their tender attentions. He thinks that in thus preferring the weal of the opposite sex, to that of his own, he shows himself magnanimous and generous. Yet is he sadly mistaken. If the sons fulfil the part assigned to them in the world, as well as the daughters, though they have it not in their power to be equally a personal consolation to their father, the latter, in growing more indifferent to their welfare than to that of their sisters, only proves himself to be so sunk in selfishness, as to be, in his

paternal capacity, too little alive to that moral feeling, which serves for the first cement of national governments, by preparing the hearts of men to adhere together, and form a social corps.*

§ 3.—The opinion of the public relatively to the situation which women are proper to fill, is, in barbarous nations, entirely formed by men, and it is they, also, who steadily maintain, in the social corps, institutions in harmony with their principles concerning the female sex.

In the present state of civilized countries, it is otherwise.

Women, indeed, adopt the general notions of men respecting the proper destination of their sex; but in the details of their practice, they often wrestle against the restraints imposed on them by those notions, and encourage the females of their society to do the same.

The workings, in them, of this spirit of insubordination, combined with the belief that men do perfectly right to keep in their own hands the management of what they consider im-

* I may here, perhaps, be accused of abandoning the cause of my own sex to become an advocate of that combination together of men, by which—far more than by their superior, individual force of mind or frame,—they have, in uncivilized states, constantly succeeded in sinking the female sex into an abject state of helplessness. It may be said, that so few are the fathers who do not, in the measures that they devise for the advantage of their children, manifest that they have the welfare of their sons much more at heart than that of their daughters, that it is not worth while to make those, who form rare exceptions to this rule, the particular objects of animadversion.

To these remarks my answer is, that I am well aware that barbarous men greatly prefer the welfare of their own sex to that of the other, and that all men are inclined to relapse into barbarity, where the attempts to improve the condition of women proceed on so false a principle, that they lead to disorganizing results. As I think that attempts of this kind, too commonly, do at present.

My object is to point out what is wrong in the views of those men, be they many or few, who are guided in their conduct by a particular tenderness for women, in general, or those of their own family, in particular.

I do not think it necessary, to expose the hardships to which women may be often still subjected, by the partiality of men to their own sex; since all enlightened people agree in considering, that the happiness of women and the elevation of their character ought, as much as is consistent with a good practical scheme of social order, to be attended to by men. To promote, then, the execution of so liberal a design, all that seems to me necessary is, to point out the errors committed by those who mean to be singularly kind to the female sex, and which are of such a nature as to determine many men to treat it with rigour, from believing that it already occupies a more advantageous position than would be allotted to it, by a thoroughly wise, well organized system of national laws and customs.

portant affairs, is what has, by degrees, led to their permitting such an unreasonably large portion of their time and thoughts, to be engrossed by the pursuit of pleasure. With such an unwarrantable eagerness do they study the means of converting the world into a scene of brilliant enjoyments, that it seems as if nature had designed them for tempters, that should, if men were not on their guard, render abortive their projects to establish, on earth, the reign of good order, by troubling them in the requisite, serious occupations, rather than intended them for the principal agents to put the orderly principle so vigorously in activity, that it would have power to restrain the aspiring one from causing, in the conduct of men, any aberrations from the laws of virtue.

And yet, I am convinced that, were a noble liberty of action freely accorded to women, while at the same time every path by which it might lead them astray were judiciously closed, their ambition would soon turn so completely on the project of teaching the moral world, steadily, to revolve in an orbit consonant to nature's type of national perfection, that the claim which I make for them, in asserting that mankind cannot be reduced, properly, into obedience to the orderly principle, unless woman be thoroughly elevated to the rank of man's companion, would be universally acknowledged to be well founded.

Women, were their character thus elevated, could be charged with the care of making every kindly feeling which they would know how to excite in the breast of men, reverberate in a manner to attach the latter more strongly to their own sex. They would readily perceive how much they would act with dignity, and consult their true interests, in making their influence and attractions serve to place men, in their relations with each other, under the steady control of a warm sentiment of brotherly love.

They would find that their surest way to prevent the spirit of mutual association from again taking possession of men, in a form hostile to the weaker sex, would be for themselves to aid its developement, and encourage it to exercise itself in a manner tending to fortify a respectable, happy system, of society.

§ 4.—So limited in Barbarians are the operations of the spirit of association, that it only unites, together, a small tribe, permitting it to view, with most sanguinary feelings of animosity, the men belonging to every other. But it would extend its benign effects to each of the multifarious relations which put in contact together, individuals of the stronger sex, were all the latent, generous feelings that speak to men's heart in favour of women, completely unfolded in their practice. As long as women are only permitted to exert the ambitious energy of their minds, in endeavouring to add new attractions to the routes of pleasure, men will treat them with indulgent tenderness, without feeling, on that account, any kindly emotions relatively to their own sex. They will see no rivalry established between it and the female one of a nature to inspire them with a dread that, if they do not closely adhere together and encourage each other in the exhibition of talents and virtues, they may lose their superiority. But once they learn to respect women as beings in whom the aspiring principle is fully unfolded, while it is still kept in strict subordination to virtue and good order, then will their spirit of association with their own sex awaken and so widely expand, that it will comprehend, within its ample fold, every man of every country. Constantly will they feel anxious to cause that all individuals, as well as classes of their own sex, shall be treated with kindness, and that due allowance shall be made for their failings.

Wherever they hear of a man who has acted nobly, or displayed, in a good cause, talents in any part of the world, they will be warmed, with a becoming sensation of proud satisfaction.

§ 5.—When the character of women is raised to the highest degree of respectability, men will not feel near the temptation, that they do at present, to become,—in spite of their better judgment,—the slaves of their attractions.

It is not by the wish to please women whose character they admire, to the point of seeking, in their wider sphere, to emulate it, that men are tempted to disregard the dictates of their reason. 'Tis the desire to be happy, with charmers to whom it would be superfluous to speak the language of rea-

son,—since they would not understand, or, at least, relish it,—that induces men to impose silence on that noblest faculty of their mind, and to suffer themselves to be dragged into folly or vice, by fair, seducing companions. Rarely do they allow a rational, noble minded woman, to influence them, by her persuasions, to any particular line of conduct. She must first convince their unbiassed reason that they would act wisely in making choice of it; for it is to their reason that they alone pay deference. The influence of such a woman over them, only extends,—and she does not wish it to go further,—to keeping noble sentiments awake in their hearts, and to rendering their reason vigilant to clothe them in a form in which they may, advantageously formankind, society, and themselves, exhibit them in their practice.

CHAPTER XVI.

COMPARISON OF THE PRESENT SITUATION OF WIVES, WITH THAT WHICH THEY FILLED AMONG THE JEWISH PATRIARCHS, DESIGNED TO SHOW THAT IT IS FAR MORE INADEQUATE TO THE GRATIFICATION OF THEIR NATURAL AMBITION.

I have already sought to convince my readers that, though savage nations might have acted congruously to the system of social order under which they wished to be ranged, in resigning women, bound, as I may say, hand and foot, into the power of their husbands, yet that this measure, still in force, introduces into the nation many evils, utterly inconsistent with any regular scheme of social order, now that the benevolent sentiments of men towards women have produced an entire change in their situation, and given to their character great influence in the formation of national morals and customs.

However, the reader may be dissatisfied at my having drawn

my conclusions, from a comparison of our actual national state with that of the savages who utterly enslave and depress women. That is a state, may he say, into which no one wishes our country to fall, and it is one entirely repugnant to our national character, since our earliest records assure us of women having been then, as they have been ever since, loved and respected here. What we wish, he will, perhaps, add, is to engage society to return to the mode of existence,—which, though it might be fraught with some inconveniences, was far preferable to that flood of dissipation and corruption which now overflows the fashionable world,—when wives were, indeed, in the power of their husbands; but when the latter were so formed, by education and prevailing opinions, that they, very rarely, proved themselves unworthy of the trust reposed in them, by the parents who bestowed on them their daughters: and when women, convinced that they could never render themselves more happy nor useful than by devoting all their cares to spreading felicity, and supporting religion and virtue in their domestic circle, were perfectly satisfied not to be known beyond it.

Forestalling these remarks, I shall, in this chapter, undertake to show that women's situation, owing to a great change in the mechanical structure of social life, is now very different from what it was at the time when those who were well acquainted with the natural constitution of their minds, might reasonably expect that many of them, feeling, deeply, the importance and charms of a wife and mother's duties, would, willingly, confine their whole existence to the discharge of them.

I must begin my disquisition on this subject, by the statement of a few preliminary propositions.

The men who, while they deeply respect the type which offers itself to their minds of the female character, still believe that women ought to seclude themselves in their families, consider them exclusively, in reference to this world, as men's helpmates and companions.

They think that amiable, well conducted women may be an unspeakable consolation and assistance to their husbands, as long as they confine themselves to the care of wisely adminis-

tering the government of his house. But that, should they have the temerity to seek to move in a wider sphere, they would only expose themselves to contempt by stepping out of their place ; while their conduct would have no other effect for a husband, than that of embarrassing and humiliating him.

Women, however, in countries where they are not abjectly enslaved, have a degree of personal ambition, which prompts them, when they bound their views to being valuable companions to a husband, to be desirous that there should be a certain proportion between his occupations and theirs. They do not require to be treated by him or the public as though they filled an equally high station : they acknowledge his supremacy ; but they still feel that, though he does right in appropriating to himself the first, the most distinguished employments, his companion ought to have such, as that her right fulfilment of them shall do both him and herself honour, by making her value widely conspicuous.

Having premised thus much, I shall now proceed to examine whether the duty usually prescribed to a wife, to superintend her husband's domestic affairs, suffices to establish that proportion between his employments and hers, the existence of which is agreeable to female ambition.

In order the better to convince the reader that that proportion no longer subsists, I shall here transcribe the description, that we find in the Old Testament, of an exemplary woman.

Though it relates to times and a country far removed from ours, yet, as I have often heard the study of it recommended to girls, and that I think that I can perceive that the men who, while they honour and respect women, still wish them to remain hidden in their families, have formed to themselves an image of the *beau idéal* of social morals very much resembling those which appear actually to have prevailed among the Jewish patriarchs, I conclude that I can, with the fullest propriety, insert that description here :*

“ Who can find a virtuous woman ? for her price is far above rubies.

* I confine myself to those parts of it which are in opposition with the present mechanism of society.

"She seeketh wool and flax, and worketh willingly with her hands.

"She is like the merchant's ships, she bringeth her food from afar.

"She riseth, also, while it is yet night, and giveth meat to her household, and a portion to her maidens.

"She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard.

"She girdeth her loins with strength, and strengtheneth her arms.

"She perceiveth that her merchandise is good, her candle goeth not out by night.

"She layeth her hands to the spindle, and her hands hold the distaff.

"She is not afraid of the snow for her household: for all her household are clothed with scarlet.

"She maketh herself coverings of tapestry: her clothing is silk and purple.

"Her husband is known in the gates; when he sitteth among the elders of the land.

"She maketh fine linen, and selleth it; and delivereth girdles unto the merchants.

"She looketh well to the ways of her household: and eateth not the bread of idleness.

"Give her of the fruit of her hands; and let her own works praise her in the gates."

Since among the Jews such a vast scope was given to the duties of the mistress of a large establishment; and since her husband had little to do but to sit among the elders of the land, judging the causes which occurred among a small, obscure people, it appears that by a diligent discharge of the functions assigned to her, she could gain very near as much honour, in the eyes of the public, as he could do by the wisdom and integrity of his decisions.

It would be superfluous for me to try to determine the date at which the office of a mistress of a house began to be circumscribed within very narrow bounds; I shall therefore proceed, at once, to remark that at present, owing to the perfection to which the manual arts have been carried, housekeeping

presents to a woman little means of obtaining distinctions in the world, or even of making herself honoured by her husband and children. I do not wish to underrate the cares to which she still ought to attend. By a wise administration of her house, she may certainly do much towards establishing in it peace, comfort, and good order, as well as prudently economical regulations.

But this, I think, I may say, that her task is so obscure that though, from the disorder and expense which ensue, her husband and children may perceive when she fulfils it badly, they scarcely notice her performance of it, when it is skilfully executed.

Very rarely has she to superintend a complicated, important work, which requires the combination of many hands. And when, perchance, she assembles the members of her family for the accomplishment of such a work, they are so unaccustomed to being thus collected by her, that, instead of respecting her as the chief presiding over their common undertaking, they look upon her as the cause of great disturbance and confusion among them, so long as she does not permit them to be dispersed as usually.

She would, justly, be considered as a tyrant, did she oblige her maid servants to rise, during the night, to ply the distaff, or work at any thing a merchant could supply her with on cheaper terms, than those on which she could fabricate it.

She has very little employment for her daughters, in the distribution of work to her household, if she do not wish to oblige them to attend to menial occupations.

If she have a good method and well trained servants; two hours each day are, usually, all she need devote to her house administration. Where she gives up more of her time to it, she is liable to worry her servants and put them astray, by intermeddling with details which they know better than she does how to execute.

Having so much leisure, she passes, along with her daughters, much of her time in her saloon; ready to receive company. According to the good old custom, they often handle the needle. But, alas! the needle, this becoming instrument in a lady's fingers, how is it shorn of its honors! How few

are the brilliant and useful works which it can now produce, in comparison of what it once could effect !

It is true, that there still remain for it valuable labours, but they are mostly such that, though the neglect of them would be unpardonable, we are not allowed to produce them or talk of them in company. The needle work which we are permitted to do in it, consists, mostly, in ball dresses for the young ladies, in embroidered trimmings, and in numberless little, ingenious, though useless ornaments.

All this may be very well, but it will, surely, be conceded to me, that these are but very frivolous, unsatisfactory employments, in comparison of those which, in former ages, used to give occupation to the ladies ; when, sitting in their drawing-room and entertaining their company, they wrought, assiduously, to make a rich, tasteful carpet, a suit of tapestry, or some other tedious piece of needle work, destined to render the household furniture more costly and venerable.

These proofs of the industry and taste of their female ancestors, were valued as heir-looms, by the families who possessed them, and handed carefully down from generation to generation.

Persons, of all ages, were proud of showing them, and of naming the respectable matrons whose composition they were. Respectable, they were considered, even on no other proof than the inspection of their works, for it was believed that that woman must have had a calm, sedate, well chastened mind, whose patience and ambition had induced her to consecrate whole years to the task of soberly embellishing her house, and of leaving, to her posterity, a valuable token of her industry.

Nor, do I believe, that this favourable prepossession was often erroneous ; I am convinced that women are much more likely to deserve esteem, for their modesty and good sense, when their occupations are thus grave and laborious, than they are when they have nothing to do but lightly to embroider, for themselves or their children, some dress that would, perhaps, look better were it simple and unornamented.

However, it is not women's fault if they no longer apply to the substantial works above-mentioned. The beautiful manu-

factures, by which every sort of carpet or hanging, wanted in a house, is so cheaply supplied, have rendered superfluous the productions of that kind which the needle could accomplish. Scarcely do women now work or knit in company, from any other motive, than just to have an amusing, graceful occupation.

To sum up all, I do not think that, in countries where women are treated with liberality, as they are in western Europe, it would be possible to have their stations, as wives and housekeepers, more dwindle, from the force of circumstances, into insignificant ones, than they have already done.

Wives, in their relation with their husbands, have been sometimes compared to vines, supported by lofty, majestic trees.

Though this comparison fails in denoting that wives may, in their turn, be an invaluable support to a wedded lord, it, in other respects, is a beautiful and just figure, flattering to both parties. It depicts the wife as greatly embellishing her husband's existence; as being no oppressive burden to him; as not hanging on him in a manner to exhaust the nourishment drawn by him from the bowels of the earth, where she independently seeks, also, for hers.

But at present, instead of wives filling the situation of vines, taught to elevate themselves on high, by clinging to a firmer plant, we seem warranted in comparing them, as well as their daughters, to misletoes that prey on the vitals of an oak, so completely are they forced, at least in genteel life, to remain helpless weights on a husband and father, and to suffer his unassisted exertions to sustain all the females of his family.

If it be asserted that what is taken away from women's consequences, on the one hand, by the progress of trade and manufactures, is restored to them on the other, by their admission to work at the various trades; I answer that the employment of them by a manufacturer does not compensate the derogation from their former dignity, which, as mistresses of houses they have suffered, from their being, in that capacity, rendered more useless.

'Tis particularly in the quality of wives, that women are raised, as men's companions, into a participation of their rank

and authority, so that whatever lessens their dignity in that respect, must, eventually, diminish the consequence of the whole sex.

The employment given to workwomen does not concern those classes, the influence of whose example extends through all ranks.

But even in the ranks in which women are not above working for their livelihood, I do not believe that the employment of them in the labours of manufactures tends, greatly, to make them more respected as useful beings. It is not by weighing, exactly, the productions of their manual toil, that we learn to appreciate women's worth; the fruits of their labour are much inferior in quantity, and often in quality to those of the industry of men. It is by being sensible that their soft, winning arts lighten the rigour of their tasks to their fellow-labourers; by perceiving that they know how to make every care in which they participate, for the prosperity of the world, redound to its true happiness. But the moral advantages, which might be derived, from the association of women to the cares of men, are usually null in a manufactory; since the working persons are, commonly, only valued in it as instruments, more or less useful, in proportion to the laborious operations which they are fit to execute.

However, it may be observed that, if women's proper department is, by degrees, become a very limited one, their minds receive notwithstanding, or rather on this very account, a cultivation that renders them rich in elevated, elegant sentiments. It is not, indeed, in general, recommended to them deeply to interest themselves in political discussions, but still their education is adapted to the purpose of imbuing them with every grand, upright principle, with which the statesman's mind ought to be filled.

The utmost pains are thus taken to give them a high sense of their own dignity, by teaching them to know the vast compass and aspiring nature of their mind.

Pains are, indeed, taken to give women a high opinion of themselves, and to make them feel that, when they are properly supported by men, they can become companions to them, deserving of honour and high consideration.

They are, in consequence, encouraged to form more lofty pretensions than ever, at the very time when most of the household occupations which once made them feel their dignity and utility, are taken from them.

The channels in which good order would require their ambition to flow, are greatly narrowed and filled up, at the same time that the sluices are opened which, in less civilized times, barred its free current.

This injudicious management, by allowing it to rush forth in an unbridled torrent, while small is the channel prepared for its reception, must tend to the devastation of the established system of social order.

CHAPTER XVII.

A SURVEY OF THE SITUATION OF MEN, AS COMPARED TO THAT OF WOMEN.

We shall the better perceive the discrepancy that exists at present, between the pretensions of women and their situation, when we take a view of the principles which determine the duties of men.

It may, I think, be justly said that, in proportion as the progress of manufactures and mechanical inventions narrowed the demesne of women's occupations, that of the cares of men became more extensive; their developement of the principles on which a good national government should be organized having kept pace with their discoveries in the mechanical sciences. Owing to their investigation of these principles, they have ascertained;

That men thoroughly penetrated with a sense of their duties should be acquainted with, and constantly keep in view, the joint interests of all their fellow-citizens, as well as those of the world at large, and of posterity;

That to attend, judiciously, to such immense considerations, they should know how to interrogate experience, by rendering

themselves versed in the history of remote ages, and of their own, as well as foreign countries ;

That they should watch, with a vigilant eye, the numerous and complicated wheels of government, to distinguish, accurately, the direction given to them ;

That, in order to qualify themselves to superintend its march, they must profoundly study the perplexing system of finance, and the theory of the political sciences.

Few are the men, it may be said, possessed of such deep, extensive knowledge. That may be ; but there are very many whose mental views are just as wide and lofty, as if they did possess it ; and whose self-love fills up the whole extent of the scene that they contemplate ; making them take pride in considering the entire world as a theatre, on which they are invited, by the impartial laws of their country, to endeavour to act a conspicuous part.

Men who have chosen a liberal profession,—as most of those in the higher walk of life have done, when they have chosen any,—are led, by their ambition, to eye, continually, the lofty eminence, that raises the persons who shine at the head of the profession pursued by them, to universal renown.

To that height they look as the only one that would satisfy them ; and, proud of their own greatness, for being qualified to aim at such a glorious mark, they behold with scorn,—nor can they do otherwise,—the fair ones, all whose thoughts and employments result from the hope to be splendidly attired the next gala day.*

They are, commonly, too polite to say so ; nay, they often appear, complaisantly, to take great interest in a female friend's choice of a ribbon or arrangement of a feather ; but they cannot, by the utmost stretch of an amiable condescension, prevent the fair from perceiving that their ambition kens a point infinitely more lofty than the one which theirs surveys.

This conviction does not, indeed, usually cause any pain to women ; but it kills in them the hope of being raised, by the

* I have mentioned, in the second part, that Frenchmen, as it appears to me, succeed less happily than the British and Irish ones, in concealing, from the fair, the scorn with which they contemplate them, as beings immeasurably their inferiors.

occupations assigned to them, to the rank of men's companions; and it fosters in them the ambition to maintain, in spite of the pride of men, a boundless empire over them, by dint of wheedling attractions.

Even after that the ambition to dazzle the world by the display of towering talents, has been, owing to repeated mortifications and disappointments, extinguished in men's breast, they do not, on that account, place women more in the light of companions, rendered nearly their equals by having business to occupy their thoughts, of almost the same importance as theirs. Still they commonly take a lively interest in the affairs of the nation and choose them for their principal topic of conversation; nor do they speak of them as mere passive observers; it is constantly tacitly understood, that it is their proper business to have an opinion on them, and to judge the men who conduct them, while it is not that of women.

Some learned men withdraw their thoughts from all public affairs, to devote themselves solely, to the investigation of one particular science. But not the less do they consider themselves mounted on an elevation whence women appear far beneath them, since their object is to explore truths, the discovery of which would benefit all mankind and entitle them to universal gratitude.

The natural result of the present mode of distributing occupations to each of the sexes, is, to fire men with a boundless ambition, so that even where they have but an ordinary capacity they shall long to perform great actions in the sight of the world, and despise themselves in some sort, if they cannot accomplish them; and to engage women, to whom it gives no sphere of exertion, not to pride themselves, at all, on the nature of their actions or occupations, but to let all their ambition degenerate into a vain hope to be admired for their personal attractions.

It is true, that men and women now associate so amicably together, and there is such a soft sympathy between them, that the wish for equal companionship, rising in the breast of both, does not fail, greatly, to assimilate their characters.

A remarkable importance is, accordingly, given to those accomplishments, the culture of which is acknowledged to ap-

pertain to the province of both sexes. In consequence, an elegant acquaintance with literature and a refined taste for some of the fine arts, if not a practical knowledge of them, is considered almost essential to all persons, indiscriminately, of a distinguished education.

These tastes and accomplishments, certainly, afford to those who know how to enjoy them, a pure, blameless species of happiness. However, literature and the fine arts, to appear respectable, should not seem to take the place of those more solid, though less showy branches of practical science or industry, which have in view to produce results more obviously tending to advance the weal of a family or a nation.

When women are taught, exclusively, those accomplishments which render them a brilliant society in a drawing-room, and to which we cannot much attend, unless possessed of more ease and leisure than fall to the lot of many, they do not learn how to be men's grave, useful, companions, but are rather fitted to be the light, seductive objects, proper to inflame their passions.

'Tis falling in too much with the bent of the propensities that excite them to be frivolous, and to study the attractions that may render them charming, thus to give them accomplishments which may delight the husband to whom prosperous fortune affords much leisure, without accustoming them to the employments, that might render them useful to one who had a harder fate to struggle with.

What makes it more particularly desirable that they should have such employments, is, that even the prosperous husband, no wise in want of being assisted by their talents or industry, would still respect them the more, when he saw them habituated to occupations generally useful, and calculated to prove them governed by a sedate, well ordered mind.

So little is it left in a wife's power to be a usefully employed companion to her husband, that she seems destined to be either his mistress* or servant. His mistress, in as far as she reigns over him by her blandishments and polished taste; his servant, when she applies to regulating his house. As she is not

* Whenever I use this word, it is in an honorable acception.

impelled to it by any hope of being honored or praised for her exertions ; and as she, usually, has little to do, unless she enter into servile details, she appears, when she attends much to housekeeping, in the light of a servant employed by her husband to conduct his domestic affairs.

CHAPTER XVIII.

EXAMINATION OF THE SITUATION OF WOMEN IN THE ANCIENT ROMAN REPUBLIC, AS COMPARED WITH WHAT IT IS AMONG US.

The better to elucidate my opinion, respecting the remarkable degree of insignificance to which women are reduced at present, let me invite the reader to cast a slight glance on the situation of mistresses of families among the Romans, in the early times of the nation, when the principles on which its prosperity was founded were still in vigour.

The institutions of the Romans, to ensure the subordination of wives, were very severe. They were, absolutely in a husband's power, and he was required to keep them in entire ignorance of what passed in the assemblies, at which, conjointly with his fellow-citizens, he deliberated on the important interests of his country.

Judging from these facts, we might suppose, that among the Romans, women were far less respected, and treated with much less tenderness, than they are at present.

However, a scrupulous inquiry into the manners of the ancient Romans leads us, I think, to conclude that it was their ideas of necessity, and not a wish to depreciate women, which determined them to hold them in such subjection. The constitution of their government, nay, the care of their existence, required them to bend all their thoughts to war and conquest. It was essential to them, then, not to be disturbed by domestic broils, and not to commit their state secrets to female imprudence. To secure to the few wheels of the simple machine of their government an unclogged and vigorous motion, they

took every precaution to oblige women to look up to their husbands with awe-struck deference. But that, notwithstanding, they had not any wish to reduce them into the situation of timorous slaves, is, I think, amply proved by the accounts transmitted to us of their treatment of them. A very high sense of honour seems to have been kindled among them, and to it they trusted for preventing a husband from using his wife tyrannically. Though they, apparently, kept silence as to the restraint which they thus imposed on his passions, believing that they would act, imprudently, in speaking of it, their history seems to me to leave no room to doubt, that, during some centuries, it was, tacitly, understood that any man who would use his wife ill, would be viewed with universal indignation, as a disgrace to the Roman citizens.

The Romans seem to have been desirous to raise women, in the quality of men's companions, to the highest rank possible. After having made it men's duty to place themselves on the loftiest eminence of what they considered moral excellence, far from frowning on the audacity of those women who had resolution to mount to a similar elevation, to station themselves by the side of a husband or son, they hailed and applauded them, with a hope of engaging others of their sex to imitate their example.

If they despised women, it was because so few wives had sufficient grandeur of soul to emulate an heroic husband's actions. Convinced, as they were, that the only way to communicate, to women, lofty sentiments, is, to engage men by their education and the circumstances environing them, to make such sentiments the law of their conduct, and then to leave it in women's power to prove themselves, if they have a suitable ambition, companions worthy them, they could not but think that the softer sex must be, generally, condemned by nature to be under the empire of frivolous passions, when they saw so many men sublimely devoted to their country, while their wives passed their time in dress, chat, and childish competition with each other.

Yet, if ever the national adoption of the system whose design is, simply, to form men's character, and to leave it to their domestic cares to fashion that of women, till they have become suitable companions for them, could succeed in gene-

rally raising the mind of women to the level of that of men, it would have done so among the Romans.

In the first ages of Rome, the thoughts of the men were usually, turned to some specific war; not to a distant one, the result of which might appear to individuals, resting at home, to affect them little, otherwise than as committing the safety of the friends whom they had engaged in it. It was a war at their gates, one that exposed them to immediate ruin, if they were not victorious.

In such moments, they had neither the will nor power to hinder women from occupying themselves with public affairs.

Nor were women sensible to any jealous, irritating mortification on account of their inferiority to men. Gladly did they see themselves under the protection of the stronger sex, and eagerly did they proffer vows for their success. All hearts sympathized together; the ardent enthusiasm, so often the cause of the brilliant successes of the Romans, was general, and at times produced, on the part of the women, such glorious actions as proved the individuals who performed them, well deserving to be viewed as companions by patriotic heroes.

Even when an interval of peace gave some respite to the warlike toils of the Romans, the principal cares of the men were still such as that the women anxiously participated in them.

They related to the disputes between the Patricians and the Plebeians, and in these we may be sure that attachment to the distinctions of rank urged the women to take as warm a part as the men, nor did the latter prohibit them from doing so.

In all countries the love of those distinctions has been considered a passion so fairly belonging to women, that, wherever they have been established, they have been encouraged to try to obtain them.

When we add to these considerations the reflection that mistresses of houses had, in those times, great opportunity to make themselves useful and generally honored, by providing for the clothing and comforts of their families, as well as by superintending the labours of their female slaves, we shall find that women among the Romans, notwithstanding the ri-

gour with which they were treated by the laws, were, from the force of circumstances, much more happily situated than they are at present, for proving to men, that they merited to be regarded, by them, as companions, deserving of being greatly entrusted with the care of their important interests.

CHAPTER XIX.

CONSIDERATIONS ON THE PRINCIPLE WHICH SHOULD NOW REGULATE THE PLANS ADOPTED FOR THE IMPROVEMENT OF THE FEMALE CHARACTER.

§ 1.—I infer from the observations and reflections exposed in the foregoing chapters, that the proportion which, in the early stages of civilization, subsisted between the occupations of the husband and the wife, is now, to the prejudice of the latter, greatly overthrown.

There seems to me to be no other method of restoring the balance that has been, insensibly, lost between the position of the two sexes, than that of making a change in the situation of women,—rendering it more analogous to that of their lordly companions,—in virtue of which they may become penetrated with the idea that duty issues to them, as well as to men, an injunction not to look on themselves as isolated individuals, charged with no other care than to promote the private interests of their family; but to consider that they are portions of the national confederation, bound to endeavour to understand its universal interests, and, steadily, to conform to them the whole of their conduct.

Till women are taught, magnanimously, to postpone their private interests to the good of the nation, it must ever be expected that they will employ their influence over men, to quench, in them, a patriotic spirit, and hold them absorbed in endeavours to advance,—no matter at what cost,—their family in the world. Every national affair, whether it concern war or peace, is now so far removed from the observation of women, that it does not appear to them to be, in a national sense,

any concern of theirs, and they think themselves well entitled to take no further trouble about it, than merely to inquire, whether it offers, to their own friends, any facility for pushing their fortunes.

It may be said that women, in the higher circles, now receive an instruction sufficiently solid to exercise their understanding, and render them capable of tracing the most remote consequences that may ensue to the nation from each of their actions. That they have, therefore, no excuse if they allow their anxiety for the welfare of their family, to give to their conduct such a partial bias, that it must tend, ultimately, to demoralize society, and shake its fabric.

To this objection I shall answer that, it is dangerous for women, who are excluded from bearing a legitimate part in the management of any important affair, to endeavour to influence the persons bound to superintend it. They seldom bring, to the examination of it, a mind attentive to view it under all aspects; or that is sufficiently disciplined to avoid acting with a blind precipitancy. Even where they do advise well, they are commonly not listened to by the agents entitled to conduct the affair in question, unless they entertain sentiments, respecting it, in unison with theirs; so that women, as long as it is an established principle that public affairs lie beyond their province, can rarely take part in them, otherwise than as man's rash counsellors or pernicious flatterers.

The expedient, then, of engaging women, though their own sphere of action be confined within very narrow limits, to form their way of thinking on the consideration of those principles which ought to actuate sincere patriots, that their influence may take a salutary effect on the dispositions of men, cannot, even were it practicable, be safely resorted to.

If it still be objected to me that women, though they be precluded from taking an active part in national affairs, may yet, by their influence, induce their husbands and sons fully to adapt their conduct to the ends which ought to be sought in the administration of them, I answer that virtuous, abstract principles, where their possessor is unable to distinguish the practical application that should be made of his doctrines, can, both by the hearers and teachers of them, easily

be warped, so as to admit of the execution of every selfish project.

§ 2.—Hitherto the sole regular motor which has been trusted to, for keeping women in good order has been fear; the fear that if they acted disgracefully, they would be exposed to a husband's resentment, or to being outcasts from society. No hope is afforded to their ambition except the anarchical one,—for such I must consider it when it is thus strengthened beyond measure,—of getting a husband. To meet the present wants of society, the plan must, I think, be altered, and a species of hope, flattering to their personal ambition, must be accorded to women. They must be taught to regard as the greatest penalty of their misconduct, the utter blight of that cherished hope. It ought to be so vast an one, as to lead them, attentively, to survey the whole constitution of society, and warmly to interest themselves in maintaining it pure and vigorous.

Through the medium of such a hope, the ambition might be excited in them, to discharge, with exemplary vigilance, the duties which, as wives and housekeepers, they still have to accomplish.

Those duties are important; nay, I freely grant that, fundamentally, they are the same as ever: the care of promoting a husband's felicity; of encouraging him in the exercise of virtue; of training children piously; of rendering a family happy, yet making good order reign in it; and of wisely administering a husband's worldly property,—all these cares still usually devolve on a wife, and they, in all ages, formed the essential ground work of her duties. But they are now stripped of a great part of the rays that once shed round them a visible lustre; and though they require that a woman's heart be ordered aright, they do not engross much of her time by specific occupations.

Women are, therefore, too much tempted to let their thoughts idly stray from the path of duty, and to seek honour in splendid baubles, which appear to them encompassed with a false glare of flattering distinctions.

It is needful, therefore, to keep just conceptions ever alive within them, respecting the conduct that, truly, does them honour in the world, by giving society, when they pursue a

right line, opportunity to bestow on them, brilliant marks of its approbation.

The obscurity of their domestic duties would not incapacitate society from choosing, as the depositaries of important national trusts, women deserving of its respect and confidence, by an exemplary conduct in private life. Obscure as are the domestic duties of women, what is chiefly required is, not to make society quicksighted to discover how they fulfil them, but to give it an opportunity of manifesting, publicly, the sentiments which it entertains of them.

So quick, so just, are mankind in general, in estimating the worth of women, even in situations where they appear greatly withdrawn from the eyes of the spectators, that I am convinced that, did the community find itself called on to regard, attentively, the conduct of the various females comprised in it, very rarely would it fail to select, for the public offices to which they were eligible, women distinguished amidst the shades of private life, for their virtues, and unassuming, solid understanding.

If women were permitted to look on important national concerns, as comprised among those matters on the mode of managing which duty required them to form an opinion, and were they fired to a wise regulation of their entire conduct, by a hope of having some share in those concerns confided to them, they would then be able to take over men, particularly those of their own family, an orderly influence, inducing them to conduct themselves wisely in their relations both with individuals and the public, for the weight which the sentiments of enlightened, rational women, would acquire in the estimation of society, would flatter the men connected with them, and make them willing to hearken to them.

Women who were allowed a political existence, adequate to keeping their affections so enlarged as to embrace, with warmth, public concerns, would be a great means of causing a noble flame of enthusiasm to burn vigorously and durably in the nation. Unless such a flame be kindled in it, it will never be long urged, by one universal, efficacious impulse, to mount the difficult ascent of virtue, in preference to straying through the fair looking, insidious paths of corrupted passions.

A devoted enthusiasm must be inspired to women, ere they can be determined, solely, to form, for the advancement of the private interests of their families, views in strict correspondence with enlightened, patriotic sentiments.

Were a generous spirit of personal ambition awakened in them, by proffered recompenses, they could be made sensible to a fine, paramount enthusiasm in the cause of public virtue, and judicious regulations might give to the wiser part of society sufficient influence over them, to prevent them from being dazzled, by their enthusiastic spirit, into wrong conceptions of the laws of duty.

CHAPTER XX.

NATURE HAS NOT FORMED WOMEN ON A PLAN, SIGNIFYING IT TO BE HER SOLE INTENTION TO FIT THEM FOR BEING, IN PRIVATE LIFE, THE COMPANIONS OF A HUSBAND.

I have endeavoured, by comparisons with nations ranged under a totally different system of opinions and government, to convince the reader that the present state of society is, peculiarly, ill adapted to the object of inducing women to contribute their part to the support of the social fabric, by filling, satisfactorily, the place allotted to them; namely, that of companions in private life to a husband.

In the present chapter, I shall expose my reasons for thinking that nature has not formed women on a plan, signifying it to be her sole intention, in contemplating their destination, to fit them for being, in private life, the companions of a husband.

If such had been her exclusive intention, though, on account of human depravity, women might still have committed great faults in the performance of their conjugal duties, yet, surely, a type of the relative perfection to which they ought to aspire, would, readily, have been developed within them.

Half the pains that are now taken by men, to convince

them that woman never looks so lovely, as when, hiding herself within the bosom of her family, she seeks no other happiness than what arises from promoting that of a husband and children, would be sufficient to satisfy girls, that they speak the truth, and to cause the image of such a wife, mother, and mistress of a house to seize, so deeply, on their imagination, as to make them burn with the desire to realize it in person.

The wish to be man's companion in private life, would be such a primary one in their bosoms, that it would be more easily unfolded there than any other.

Such I do not find to be the case: girls have, indeed, a great wish to change their situation for that of wives, but I do not perceive that they are strongly moved to form it, by an ardent attachment to the duties which a wife, particularly if she be mistress of a house, ought to fulfil.

Nor does it appear that, even at those times when the employments of housekeeping more furnished occupations to the mind and scope to ambition, than they do at present, that the generality of wives had any pleasure in attending to them. All the accounts transmitted to us of the women of those times, give us to understand that wives, exemplary for a conduct useful and honorable to their husbands, were very rare.

The fact,—as it appears to me,—is, that the wish to be a husband's companion and helpmate, though it may be, and no doubt frequently is, fixed by inculcation in a woman's breast, is not one of those simple, primitive ones, which rise so spontaneously within her, that the task of a good education, bestowed on girls, consists in regulating, rather than inspiring them.

I have already remarked, that nature affects, greatly, accomplishing good moral ends, by means of two opposite principles, that must both be trained, united together, and modified by each other, since, from their combination, she intends that a valuable sentiment, which ought to be encouraged, shall be elicited.

The wish, in women, to be a husband's companion and helpmate is, as I think, one of those complex sentiments, which will not generally reign in the female breast, unless the two

simple wishes from whose mixture it proceeds, be both developed and regulated.

The first of these wishes is—To reign as such an absolute mistress over a husband's heart, that he shall be exclusively occupied with the care of studying and anticipating every inclination that rises in the bosom of his adored consort.

The second wish is—To take place among rational beings, not on account of being necessary to men, but as a person having an original, intrinsic worth.

I shall not detain the attention of the reader on arguments having for object to prove, that the first of these wishes may be considered a simple, primitive one, as being felt, universally, by women, e'en where it is not inspired to them by their education. No one, I believe, doubts of nature having, singularly, predisposed them to the formation of it.

Their, perhaps, universal propensity to be moved by the second of these wishes is not so easily perceived, for it is, in its own nature, more silent and obscure than the former one, and it is, besides, so crushed, in consequence of the prodigious developement given, in the mind of women, to the wish to reign, absolutely, by their charms, over the hearts of men; and of the discouragement into which it falls, from little or no hope of gratification being offered to it; that it lurks, in such a clandestine mode, in the female breast as, usually, to escape not only the notice of men, but even that of women themselves.

It, however, discovers itself, sufficiently, to fix the attention of many of the men, whom a motive, either of affection or interest, engages to flatter, in women, their wish to be acknowledged valuable on their own account, and not merely for being necessary to the felicity of the male chiefs of a family.

In private life men, where they take warm interest in a female, often discover, merely by interrogating their own heart, that, even where she is happily married, she loves to have some personal independence. Thus, I have repeatedly heard of affluent, single men, who, notwithstanding their being perfectly satisfied, both with the general character of a sister's husband and his liberality to his wife, presented the latter with an annual pension which they scrupulously paid into her own hands.

The spiritual directors also, of women, where their pretensions to superior sanctity are hypocritical, and enforced for the sake of serving their own worldly views, seem well aware that the best way of managing the female sex is, to talk to it of its original, intrinsic worth. If, as is a well known matter of fact, women, readily, become the dupes of such men, I believe that their propensity to hearken to them does not entirely proceed from the vivacity of their religious fears and sentiments. It partly arises from the interest which they take and which these designing men carefully enhance by their conversation, in handling a topic that paints the world wherein they are to have an independent existence, as being of an infinitely more preponderating importance, than this earthly scene, where little place is allotted to them, except relatively to the private happiness and affections of men.

To cause women to be less tempted to embrace a superstitious, intolerant faith, having for object, not to ennoble our present existence, by a representation of its bearings on our future state, but rather to render all earthly cares despicable, by a contemptuous comparison of them with superhuman happiness and misery, the most effectual method will be, not merely to enlighten their understanding, and teach it to open to more majestic views of the moral scheme of providence, but also to give them such expansive duties to fulfil on earth, as shall prove to them that their worth is amply known, and that they are taken into consideration by the legislator, as an absolute, essential part of the rational creation.

Were the wish to have an independent existence, and that to reign in the affections of a lover, both duly indulged in a woman, the former would be like a central spring of action in her heart, from the operations of which it would acquire steadiness, solid sentiments, and an enlightend love of order : while the latter would be suffused widely around it, and act upon it with a mellowing influence, that would give to her disposition an expansive tenderness, improve her taste, and beautify her whole appearance.

When the wish to reign in the affections of a lover, is made,—as it is present, from no scope being allowed to their ambition to have an independent existence,—the central one,

impelling to action the mind of women, it is adapted totally to unhinge their character, and throw it into the wildest confusion, and at the same time to inflame them with the ambition to act on the theatre of life, by means of their charms, a conspicuous part; without proposing to themselves, in doing so, any other end than simply to disconcert the projects of men, and vainly to glory in the power of irremediably embroiling them.

Were women, on the contrary, to cling too much to the intention to support themselves in a state of individual independence, their persistence in such a resolution would have a most withering effect on society. It would render their disposition harsh and forbidding; destroying in them all those soft sentiments and graces, which spring from a tendency to love and have confidence in man.

Such an excess would soon defeat its own purpose; for man, grown gloomy and ferocious, from not being melted into kindness by his too haughty companion, would make the nation relapse into barbarity, in which case women would quickly be forced to sink into helplessness, and to court protection.

But women are not inclined to push, so far, their love of independence, as to become too indifferent to the pleasure of leaning, for support, on a fond lover. Few are the females, in whom are, conspicuous, the defects arising from, too anxiously, considering the care of their welfare exclusively in their own keeping, except some single ones, past the bloom of youth, and almost entirely confined to the society of prudently conducted, but narrow minded women.

When the two opposite wishes under consideration, are both judiciously developed, and softly blended together, in a woman's bosom, then does she readily learn, from experience;

That her abilities to provide for herself will, always, be meagre and productive of very scanty results, so long as she shall continue to act on the principle of being, by her nature, an independent being;

That, in order to communicate to her talents, their due share of valuable efficiency, she must consider the womanly character as a supplement to the manly one; must become, in conse-

quence, a faithful companion to a wise, active minded person of the stronger sex ; must identify his interests with her own ; enter, completely, into his projects, and partake his labours for the promotion of their ends.

However tedious the above process may seem, for preparing women to be useful helpmates to men, they must, in general, go through it, or they will be liable to start off from their duties, into those follies and extravagancies which have, too often, irresistible charms for the imagination of a woman, when she is, exclusively, engrossed by the desire to see an adoring lover the slave of her fascinating powers.

It appears to me that two distinct beings, endowed with reason, can hardly be found, who differ more from each other, than does the woman who thinks herself omnipotent here below, because she has the art of engaging a powerful lover to execute her will with promptitude, or knows how to inveigle all men, and to make them instruments of her designs ; differ from her who merely seeks to excite the benevolence of mankind, that she may have the more opportunity to gain, by her own exertions, an independent livelihood.

The latter is as remarkable for her wisdom, moderation, and sound knowledge of human nature, as the former for her blind presumption, extravagant pretensions, and ignorance in dealing with persons who rest insensible to her allurements.

Framed as society at present is, a married woman has too much temptation to pride herself in being a husband's mistress, rather than his companion : we, in consequence, see many of them who, in the eager pursuit of fashionable amusements and showy distinctions, launch into an extravagance to the support of which his income is not equal, without troubling themselves to inquire whether their thoughtless career of pleasure is likely to entail misery on him and their family.

Women who are living single, on their own income, have, usually, present to their mind, the idea that their welfare, in life, depends on their own wisdom.

Accordingly, they commonly calculate, accurately, all their expenses, and carefully adjust, to their means, their manner of living.

To the very contrary lights in which women appear as the

idea of being destined to reign in the hearts of men, or that of being dependent on their own wisdom, is present to their thoughts, do I attribute the existence of a certain historical fact, which has often, in various countries, been mentioned with surprise; namely, that more queens regent, in reference to the number of women who have reigned in their own right, have proved themselves profound politicians, skilled in the art of governing a nation with ability, than it could have been expected, that a sex so remarkable for its levity and thoughtlessness, would have produced. To account for this fact, it is constantly said, that where women are at the head of the nation, it is men who conduct the administration of its affairs; but this solution of the question is not satisfactory. Since the queen chooses her ministers, by appointing wise ones, she gives a proof of the soundness and comprehensiveness of her understanding, that may surprise the persons who consider women as so frivolous, that they take much more pleasure in listening to the conversation of silly coxcombs than to that of rational, respectable men.

The true explanation of the enigma afforded by the wise conduct of different female national rulers, seems to me to be, that the persons of the fair sex, thus vested with kingly power, learned to be aware of the necessity that they were under, to depend on the judicious use of their own faculties, to render themselves popular and their reign prosperous.

Now, though women who solely study the art of appearing charming in the eyes of men, are easily captivated by the most foolish, frivolous persons numbered amongst them, the females desirous to manage well their affairs like, very much, to place confidence in men of ability, and, where they have an opportunity to acquire much knowledge of various characters, have a very good insight for discerning them.

I shall now, by a trifling, but, as I think, just comparison, illustrate my ideas on the wisdom of allowing some portion of personal ambition to assert, agreeably to the constitution of society, its influence over the female mind.

As in those rushes which are gathered to serve for candles, though it is their pith that answers for shedding light, a small stripe of the rind is carefully preserved throughout their whole

length, to give them the strength and consistency that their use requires; thus, though it is for those qualities which make her man's companion, and the queen of his affections, that woman seems wanted in the world, yet must there be a vein of personal ambition allowed to run all along her mind, to hold it, steadily, in the form necessary.

CHAPTER XXI.

REMARKS ON THE OPERATIONS OF THE TWO PRIMARY WISHES OF WOMEN'S MIND, NOTICED IN THE LAST CHAPTER. WOMEN OUGHT TO BE TRAINED TO INDUSTRY. A WIFE SHOULD BE LEGALLY MISTRESS OF HER OWN PROPERTY.

Many women will, confidently, tell you, that they would be perfectly satisfied to live in an entire dependence on a husband, could they be certain of being, invariably, treated by him with tenderness and liberality.

That were their wishes to be completely crowned, they would live happily in the bosom of their families.

That their pride would be fully satisfied at seeing a husband and sons the ornament of their country, and pillars of its prosperity; while for themselves, they would gladly sink into obscurity,—

“The world forgetting, by the world forgot.”

I avow, however, that I judge of the moral constitution of women, more from attentive observation of the symptoms of what passes in their hearts, than from their own professions.

When a woman's mind is warmed, she feels only one sentiment actuating her, and to the advancement of its ends she is willing to sacrifice all those interests which, in fact, though perhaps not avowedly, usually sway her. It is particularly easy for the man whom she loves to engage her to make a sacrifice of her dearest interests, so much is she disposed to a confiding generosity towards him.

Many women are content that a husband should be absolute master over them, from having acquired an unconquerable habit of indolence, and taste for pleasure. They have no notion of the support which a husband would wish to find in a wife's friendship, counsels, and well applied abilities. On the contrary, they please themselves with the idea that a wife has no occasion to exercise her own understanding, for that her husband will be always ready, by his advice and assistance, to extricate her from every embarrassment in which her inconsideration might tend to involve her: they flatter themselves that theirs, in return for the compliment which they pay him in rejoicing in their absolute dependence on him, cannot, in honour, do less than give them an opportunity to lead a life of ease and indulgence, by charging himself with every care and responsibility attached to the office of maintaining both, in a state of comfort, and relative worldly prosperity.

In women of this description, the desire to reign absolute in the heart of a husband, has completely triumphed over the wish to be, in some degree, an independent being. This intoxicating desire does not, indeed, impel them to seek to rule a husband with insolence and imperiousness. It urges them to render their empire flattering and agreeable to him, but it prevents them, notwithstanding, from preparing themselves to be useful yokemates, or from engaging him, by their meritorious conduct, to respect the sex to which they belong; and it may easily prove, if he be anxious to please them, the occasion of betraying him into ruinous expenses.

But the wish to have an independent existence, however its character may be altered by the desire to hold captive a powerful husband, does not, on that account, forsake a woman's breast. 'Tis the secret operations of this wish that frequently render women selfish, when a fond husband or lover places himself, absolutely, at their command. Were they dominated by the unmixed desire to reign in the heart of a lover, they would naturally take a deep interest in him; be truly contented to remain unknown to all the world beside, and be exclusively eager to promote his welfare. Now, though some women do make it appear that they sincerely bound all their ambition to reigning in a husband's heart, and to repaying his attachment

by a devotion to his service, it is well known that wives commonly betray, that the pleasure which the thought of being idolized by a wedded lord makes them feel, is far from being their only personal motive for being desirous to inspire him with an affection, which shall force him ever to yield to them.

They wish to have all his fortune, all his ability to support himself, according to his situation, creditably in the world, entirely at their disposal. Sometimes even, where they feel a dread lest his income cannot suffice to meet his current expenses, the apprehensions which engage them to inculcate to him maxims of prudence, are more suggested to them by self than by conjugal love.

Where wedded couples live happily and prosperously together, it is still evident, that the wife enjoys having the ability to bestow, out of an independent property, free gifts on a beloved husband.

Men, also, take such delight in receiving, from their wives, these free will offerings, that the law which, by placing women entirely in a dependence on a husband, puts it out of their power, voluntarily, to transfer their property to him, dries up one of the sources of the affection which ought to subsist between married couples, and cause them, dearly, to love the bond uniting them.

It may be said, that it is very easy, by a marriage settlement, to render a wife independent of her husband. But such a measure, as it palpably implies a distrust of him, cannot be agreeable to him, nor tend to make him grateful for the proofs which he receives of his wife's confiding affection, even though she should, after marriage, constantly apply to his use the income of which she had taken care to remain mistress.

Besides, however gratifying to a wife's desire of personal independence may be, in certain cases, a legal right to the exclusive management of the property that, previous to her marriage, belonged to her, this species of independence, for which she is usually indebted, not to her own exertions, but to the affection of a father or some near relative, does not, in the least, attain the end of giving to a woman's character, that useful, firm tone, which it might be expected to acquire,

were a robust spirit of independence awakened in her, the attempt to gratify which would oblige her to unfold, with energy, the native powers of her mind.

When women's friends, anxious to place it out of a husband's power to tyrannise over them, secure to them a large personal property, they leave them at heart as feeble as ever, and, perhaps, tempt them to indulge unnumbered tyrannical caprices, since persons trained to be helpless, yet, put by fortune in possession of power, are very obnoxious to the temptation to abuse it with insolence and arrogance. Women, in particular, who see most persons of their sex in a state of absolute dependence, while they themselves are uncontrolled mistresses of large possessions, are prone to triumph in the comparison, and to be intoxicated with their good fortune.

The present legal constitution of the community leaves it, almost entirely, out of a wife's power to endear herself to her husband, by joyfully increasing the mass of his property with what, particularly, belongs to her.

He is so much disgusted and humiliated, if the marriage settlement secure to her a separate provision, that the utmost affectionate liberality, which she may use to him afterwards, cannot, completely, surmount his latent discontent, nor engage him, fully, to admire her as a magnanimous, confiding helpmate.

If, on the contrary, she place herself at marriage, during his life, entirely in his power, he considers that she acts in a manner becoming her; but her confidence at that moment, when she ought, if ever capable of being so, to be governed by a warm, disinterested, uncalculating attachment, is no security to him for her being still disposed to place in him equal confidence, after that she has borne, for a length of time, the marriage yoke, and that experience has taught her, coolly, to estimate the quantity of good and evil resulting to her from her connexion with him.

A wife can hardly have it in her power to convince her husband, that she has no pleasure beyond that of casting, into his worldly stores, the wealth which legally belongs to her, otherwise than by exercising some branch of industry, by having a right to appropriate the profits of it, and yet, gladly resigning them to him.

If this, may it be said, be all that is requisite towards inspiring wives to preserve a sort of independence of a husband, and yet make it turn to his profit, the matter can easily be settled between them, to their mutual satisfaction, without its being necessary that the laws which leave, absolutely, at the discretion of the husband, the wife's property, should undergo any change. Many are the men who would gladly bind themselves, rigidly, in honour, to consider as belonging entirely to a wife, a certain share of the emoluments arising from her labours, could they, on that condition, engage her to exercise industrious habits, in whatever department wherein her exertions might be useful to them.

Rational men, I make no doubt, would often gladly stipulate that a wife should enjoy a certain measure of virtual independence, could they hope, by the fulfilment of this condition, to secure to themselves an actively minded, usefully industrious, wedded partner. But the evils resulting from the boundless authority over wives vested in their husbands, are of too general a nature to admit of any considerable partial remedy.

Men certainly, sometimes, whether in great or small numbers it is needless to examine, cruelly deceive the confidence of the hapless spouse who has entrusted to their keeping all her fortune and means of subsistence.

Unpitying do they squander her affluence, till they leave her destitute, and, if she have recourse to the exercise of some talent to gain a livelihood, they, without remorse, rob her of the fruits of her toil. These examples of the ills which wives are exposed to suffer, do not deter girls from marriage: so strong is the confidence that they are naturally disposed to entertain, of drawing a prize in the great lottery of life. Yet still the spectacle of wasteful, unprincipled husbands, who dissipate a wife's fortune, and frustrate her attempts industriously to improve her condition, does make a great, though silent impression on them. It determines them, since so much is in a husband's power, to cast on him who shall become their wedded partner, all cares for ensuring a maintenance to his family, and to devote, whether single or married, their whole time to idle amusements.

Parents, too, entering into the way of thinking of their daughters, do not, even though they may be in very confined circumstances, like to rear them to the exercise of any lucrative species of industry; concluding that, whenever they marry, their husbands will be justly bound to support them, without any exertion of their own.

They are taught, it is true, by their parents, that they ought to be good economists of a husband's worldly substance. But the fact is that, at present, as the administration of household affairs can usually, where she is in easy circumstances, occupy but a small portion of a wife's time, it leaves her thoughts so much leisure to attach themselves to pleasurable ideas, that she is tempted to neglect even the small quantity of business, to which she is bound to attend, unless she acquire steady habits of industry, by the diligent prosecution of some gainful employment.

Parents, however, in the higher circles, cannot be expected to train their daughters to the exercise of any specific lucrative employment. They will always, it may be said, think that they amply do their part, in accustoming them to love useful occupations, when they habituate them to keeping their house wisely regulated.

I do not know, if ample scope were given in the nation to the employment of women's faculties, whether the custom of exercising some specific, profitable branch of industry would ascend to females of a pretty high rank, but of this I am certain, that it is desirable, both for the improvement of women's mind, and for the sake of rendering wives useful helpmates to a husband, that females of every class should love the occupations conducive to the orderly and economical arrangement of their house.

I am also convinced that it would be dangerous to allow to women a free scope for securing to themselves, by the exercise of their faculties, the species of independence conferred by the possession of riches, and yet to bound all their hopes to the acquirement of them. Even did fathers, in a high rank, consent to educating a daughter to the exercise of a lucrative employment, the nation would infallibly become directed by sordid, mercenary views, respecting the nature of man's su-

preme good, should women, in general, learn to look greedily to riches, from considering them to be the only sources presenting them with a hope of satisfying their wish to be of some individual importance.

To induce parents, in the higher ranks, to train their daughters to the habit of consecrating sufficient time to every employment that can prepare them for being useful mistresses of a house, and to inspire to women a more generous ambition than merely to become, by the possession of riches, of personal consequence, it is requisite that more honorable prizes than the prospect of increased opulence, be held out to them as a reward for well doing.

Their wish to take the place in the world, which they deserve, on account of their own intrinsic worth, should be gratified in its full extent.

Were it thus indulged, it would demand nothing less than that the state of society should be so constituted as that their talents should receive all the developement, and their faculties be put in all the activity, which might be conducive to the perfection of their character. Wisely, therefore, to meet their wish to be treated as having an intrinsic value, the legislator should afford them every encouragement to intellectual and moral improvement: and he should grant them the gifts of fortune in the proportion, and under the conditions, the most proper to stimulate them to work out the relative perfection of their own minds.

CHAPTER XXII.

REMARKS ON WOMEN'S MENTAL CONSTITUTION, DESIGNED TO SHOW, THAT, THEY MIGHT BE SAFELY ALLOWED SOME WEIGHT IN NATIONAL DELIBERATIONS.

I have exposed some of my reasons for thinking that the respect due to a husband's authority would, owing to the disposition of married men, relatively to their wives, form no

obstacle to the opening to the personal ambition of women such a career, as would be necessary towards perfecting their own character, and rendering them efficient instruments for perfecting that of men. I have, also, endeavoured to show that women's sphere ought to be enlarged, and made to admit, like that of men, of an immediate obligation to fulfil duties towards the public; both, because the duties of women, in their private capacity, no longer bear that honorable proportion to those of men, which they once did; and also, because the character of women is not adapted by nature,—whenever her type of a perfect national order approaches its full development,—to resting totally confined in a narrow sphere.

I shall, in some of the ensuing chapters, endeavour to throw, on the intellectual and moral organization of women, light sufficient to indicate the mode in which they may, with safety, be legally allowed some weight in national deliberations.

I propose, in this chapter, particularly, to explain my motives for believing that it would not be difficult to retain their personal ambition within temperate bounds, and yet grant it a sufficiently free current to prevent it from acting within them with a pent-up, unruly violence.

Women have, instinctively, a sense of their native weakness as men of their native force. The sense of weakness which ought to keep the former, particularly, mild and humble, may indeed, be greatly obliterated from their mind by injudicious treatment; which description of treatment, usually, consists in an intemperate manifestation of tenderness to them, that, by preventing all their desires, leaves them no inducement to become acquainted with the very limited extent of their own powers. If a chance woman appear arrogantly elated with the belief that she possesses talents superior to those of most of her sex, it is because she sees so few competitors belonging to it, owing to women, in general, not being excited by ample inducements to cultivate their minds; and also, on account of her being too much surrounded by flatterers. As long as most persons of the fair sex think it needless to submit to severe toil for the sake of becoming distinguished by their knowledge and mental capacity, those who do, by their labours, attain

such envied distinctions, will, usually, find themselves surrounded by friends who admire and flatter them.*

But did the entire society, in obedience to wise institutions and enlightened principles, adopt the necessary precautions for engaging the guardians of girls to accustom them, according to their situation, to such laborious undertakings as would best tend to render the general character of the female sex useful, respectable, and influential in the world, care could readily be taken, in improving their mind, deeply to impress it with simple, humble sentiments.

Woman is, in the main, a more indolent being than man, though, as she rarely sinks into that total distaste of exertion which he does when he gives himself up to an inactive, inglorious life, she may, sometimes, appear less so.

What usually prevents man from yielding to indolent habits is a proud consciousness of his force and consequent wish to exert it. But woman, not having this consciousness, having, on the contrary, an intimate sense of weakness, has little ambition but what is dependent on her imagination. This faculty dazzles her with the image of an ideal glory, which it displays to her mental vision, as being attainable by her, and it neglects to point out to her the necessity of toil and study, to arrive either at it or any other good flattering to her ambition.(a)

As women's ambition does not, usually, incite them to attend, for a permanence, to the accomplishment of laborious tasks, it does not offer any great inducement to rouse them out of indolent habits: they are further tempted to indulge them, by a comparison of their own weakness with the force of men, and by a hope that, by inducing them to exert it in their service, they may be themselves dispensed from the necessity of making any painful exertion of their faculties.

They are, therefore, naturally inclined :—

First—To let their ambitious propensity operate in a thought-

* Few girls take the trouble of steadily bestowing on their minds a permanent, laborious culture, unless they be excited to do so, by attentive, vigilant friends. The ambition of grown up persons to see the females of the rising generation, in whom they take interest, remarkable for their talents, frequently, when it has been satisfied by these objects of their solicitude, tempts them to bestow on them too adulatory tokens of their approbation.

less, uncertain mode, owing to its being too much at the disposal of an imagination free to wander, capriciously, from object to object, on account of its not being held to one fixed direction by industrious, laborious habits.

Secondly—Notwithstanding that their mind has no fixed resting place but in their steady exertions to merit esteem and independence, they are yet greatly tempted to propose to themselves, as the exclusive aim of their conduct, the hope of reigning in the heart of a lover, of being supported in idleness and extravagance by his wealth or labours, and of becoming, by his ready compliance and aid, powerful in the world.

In the general education of women, then, the propensity of their ambition to indulge in idle, desultory flights, is much more to be guarded against, than is the danger of its tempting them fixedly to contemplate a disorderly or too extravagant end, as a term whither they may hope to arrive by the steady exertion of their own faculties. There cannot be a surer method taken to retain the ambition of women from undue wanderings, and prevent its degenerating into vanity, than that of accustoming them to a regular exercise of their own powers, with a hope of obtaining, thereby, honourable rewards.

When they have earned them by a fulfilment of the requisite tasks, their sense of native weakness will certainly cause them to feel greatly flattered with having accomplished such a glorious enterprise; but that sense will also combine with their indolence, to make them refrain from pushing, to any excess, an ambition, for the gratification of which they must trust to the developement of their own intellectual powers. It is against the obligation to keep such powers acting within them with intense activity, that their indolence principally militates. Let, then, the system of society place them on an eminence, to preserve which they will be bound to exercise,—though not to overstrain,—their intellectual powers, and they will gaze on it with such complacency, as not to feel any wish to overstep it. They will be fonder of reverting their eyes to contemplate, with satisfaction, the height that they have gained, than of looking forward to the steps above them, with an eager hope of surmounting them.

In their disposition to taste satisfaction in limited honours, where they are the recompense of the exertion of their own abilities, they differ much from talented men who, inflamed by the consciousness of great intellectual force, indulge such insatiable ambition, that they rarely rest satisfied with prizes already in their possession, but commonly consider any trophies which they have gained, as being chiefly of value for facilitating to them the acquisition of still more glorious ones.

The willingness of the personal ambition of women to content itself with those rewards which a good system of national order could bestow, would furnish, if due importance were given to their character, a great mean of causing their influence and the sympathetic respect inspired by them, to operate so advantageously on the disposition of men, as to determine them also to confine their ambition within orderly bounds, and arrest it at the term appointed by virtue.

Women are further rendered unfit for affording nourishment in their bosoms to a strong sentiment of independent personal ambition, by the clashing manner in which this sentiment acts within them, owing to its having universal, and abstract, as well as personal and practical bearings. What I mean is, that it makes each individual female desirous to see her sex universally raised to the highest pitch of independent honour and prosperity which it could sustain, and at the same time causes her to glow with the wish to mount herself to so flattering an elevation.

The wish to see the personal ambition of her whole sex crowned with all the independent fruition which a firm, yet generous and liberal system of social order could admit it to enjoy, reigns, in an abstract manner, more constantly in a woman's breast, than does a desire to have a wide career opened to the ambition springing in her own heart, from a love of independence and of the exercise of her talents. Thus, many a woman who would feel honored and flattered; if it were pointed out to her that her sex filled, by the general consent of the nation, a high, conspicuous and important rank in it, would be perfectly contented though she herself were retained by duties, obscure, yet dear to her heart, in the shades of deep retirement.

Thus again—As the kind of subjection in which government and the general opinion of men place a wife in regard to her husband, is the surest criterion of the degree of elevation to which they would think proper to raise the female character, most women in whom a respect for female dignity is in the least unfolded, manifest displeasure against the ungenerous arrogance of the other sex, whenever they hear individuals belonging to it, express a wish to submit wives to a servile control, or to arm husbands with a direct power to punish a wedded partner, whenever they are dissatisfied with her. Yet many of the women who may be thus incited to defend, even with passionate warmth, the liberty of wives, discover, in their own behaviour, such an anxious deference for a husband's will, that they seem to entertain the conviction of its being a wife's duty to yield implicit obedience to her chief.

However, the flame of haughty, independent ambition, which exclusively points to the individual aggrandizement of the woman who harbours it, burns with far more intense vivacity, once it is kindled, than does her desire to see her whole sex in the enjoyment of every advantage that could redound to its honour and happiness. In fact, the latter desire is so totally abstract, that it commonly deserts any reality of a nature apparently in accordance with it. Those advantages which a woman, by her merit or talents may obtain, are viewed with vexation by the greater number of persons of her sex, as though they injured, rather than benefited them.(b)

A feeling of perhaps envious dissatisfaction* at the prosperous issue of a woman's exertions, or else of affectionate interest for some man whose prospects seem to have been thwarted by her success, very commonly prevents women from enjoying the spectacle of a person belonging to their half of the creation, who is indebted, for rising in the world, to her own industry or abilities, however laudably exercised.

The species of ambition in women, the gratification of which would require the partial or universal developement of female talents, is, therefore, easily dissipated, and prevented from

* These observations only relate to ignorant women whose mind has not been formed in the society of rational, enlightened men.

affecting their practice by any regular impulse. A woman's wish to employ, laboriously, her own powers for the acquisition of honour and independence, from want of having any permanent, settled hold on her affections, yields, readily, when it encounters obstacles, to discouragement, and abandons her heart, entirely, to the hope of holding a lover, able to confer on her a wide extent of power, completely at her command.

On the other hand, her ambition to see her sex become important and, to a certain degree, independent, by the exertions of its native talents, is of such an abstract nature that, in reference to any good influence which it might be expected to take on her practice, it may, commonly, be considered a nonentity.

In a word, her ambition to see woman's talents called honorably into action, considered either in its universal or particular form, if great care be not taken to direct it, answers no other end than to raise, in her mind, wild, chaotic feelings; to make her ignorant of the nature and tendency of the aspirations agitating it; and to hinder her from being ever satisfied with the utmost quantity of riches and extent of power which a fond lover may bestow on her.

But how is a woman's ambition to see, either herself in particular, or her sex in general, raised to honorable distinction by the exhibition of talents, to be taught such a regular, steady march, that it shall fit her for a high place in a good system of social order, instead of inciting her to embroil its operations?

I answer, without hesitation, that it is men who must, in the first instance, watch over it, to open and secure to it a right channel.

'Tis by the full, regular developement of the species of ambition under consideration, that women can be made the principal agents to give efficiency to the orderly principle: and as the germs of this principle, though it is in their breast that they are destined to grow, and come to a valuable maturity, must first be communicated to them by men, so it is by the latter that the wish is to be inspired to them duly to regulate, while they fully unfold, their native ambition, and

that they must be taught to understand the mode of doing so.

Men, though they will always be bound to remember that it is on them that the obligation primarily falls, to give to women's ambition a suitable developement, and to maintain it in that state, will never, when they sincerely seek to accomplish a duty of this nature, have to lament their efforts not being sufficiently seconded by that sex, to whose advantage they are immediately directed.

Women are so much predisposed to becoming orderly, magnanimous beings, when men, judiciously, seek to make them so, that scarcely will many of the latter have conceived, on broad, well adapted grounds, the project of carrying to its full perfection the character of the weaker sex, ere numbers of intelligent women, entering into their views, and profiting of the fineness of their own perceptions as well as of their knowledge of the female heart, will show them how they may best accomplish their generous plans, and give to them the greatest extension comfortable with the wise fulfilment of them.

NOTES TO THE TWENTY-SECOND CHAPTER.

(See page 69.)

(a) The account transmitted to us, in the scriptures, of the fall of our first parents, describes the diversity between their characters to have been, even in their state of innocence, analogous to that which, as it appears to me, still distinguishes the male from the female one. Ambition lay so perfectly torpid in Adam's breast, that, even when he fell, it was not that passion which betrayed him into guilt: 'twas inability to resist the seductive persuasions of his fallen companion. In Eve, on the contrary,—though we might suppose that wandering, incessantly, in a lovely flower garden, would be a mode of passing life still more completely satisfactory to her than to Adam,—the ambition to rise to a higher state of existence was readily excited: not the ambition to perform stupendous tasks from the hope of deserving it; but the ambition to realize the glorious end, of rendering her species like Gods, by merely an act of disobedience, the commission of which cost her no arduous exertion whatever. By involving her husband in her

guilt, she became the specimen of the boisterous elements of that kind of ambition, which is peculiar to the stronger sex, being let loose in all the men of his descendants. This ambition does not so much warm their imagination by proposing to them some glorious end worthy of their pursuit, as it makes them stern, selfish and enterprising, by giving them notice of their possession of forces which they ought to exert, for the sake of reigning over all the creatures whom they may have power to subdue. Women, in consequence, from the time that men learned, proudly, to glory in the native force of their character, became enslaved by them.

As the immediate cause that induced the more powerful sex to deprive the weaker of those rights which, in a state either of innocence or perfect civilization it would possess, was to force women to be submissive to their husbands, the punishment denounced against Eve was, that she, considered as the representative of all her female descendants, should be bound to obey the will of a wedded lord. It is to be presumed that Eve, unless she obtained some supernatural insight into futurity, had not any apprehension that this punishment would bear, so severely, on her sex, as it has done. As, in her time, there could be no general combination of an entire community of men, to stir up inflexible prejudices against the female sex, and to reduce it into slavery by oppressive laws; as Adam was left, entirely, to consult his own unbiassed, natural feelings relative to his mode of treating her; and that, even in our fallen nature, husbands, unless they be singularly depraved, or reared and trained under the empire of stern prejudices, are more inclined to remember, with compassionate forbearance, their strength, and a frail woman's weakness, than to think that their superior force gives them any right to act the tyrant towards a wedded companion, it is probable that Eve ever continued to find a husband's yoke nearly as easy as she had done in those happy days of innocence, when her subordination to Adam emanated from the sentiment of true order written in the hearts of both, and no wise originated from a proud, harsh consciousness, on his part, of being endowed with superior strength.

(See page 72.)

(b) The mental constitution of the two sexes seems to me to be, in many respects, modified differently, in such a manner, that though they are disposed to agree in viewing the same matters with a similar kind of interest, there is still a distinction in their mode of considering them which admits of their taking a useful influence over each other.

One instance of their being governed by the same general feelings, while they are disposed to take different and partial views of the ends whither they point, is afforded by their sentiments, while still in a semibarbarous state, relatively to the female sex. Both have a consciousness that, it ought to be treated with kindness and liberality, yet both concur in a tyrannical usage of it.

The generous feelings of men towards it are only awakened in the detail, by the presence of individual females : while in their abstract universal manner of viewing the sex, they are severe and despotic.

Women, on the contrary, view their own sex, abstractly speaking, with great kindness ; but it soon gives way, in their dealings with individuals, when their angry or tyrannical passions are roused.

Their general mode of thinking respecting the female sex, does, however, often affect the conduct of men and women towards it. The former, where the general principles to which they would wish to subject it are of a harsh nature, are often tempted to comport themselves with sternness and unfeeling rigour towards individual females, if the women who have acquired influence over them, do not, as they often do, compassionately sympathize with these sufferers of their sex, and soften them towards them. On the other hand, the influence of men often engages women to use pity and kind forbearance towards each other.

CHAPTER XXIII.

ABSTRACT PRINCIPLES TO GUIDE THOSE WHO UNDERTAKE THE DEVELOPEMENT AND FASHIONING OF THE FEMALE CHARACTER.

I shall now mention some abstract principles by which, I think, the persons ought to be guided, who would undertake, wisely, to develope and fashion the ambition of females.

The desire of women to see their whole sex enact a brilliant and majestic part on the globe, forms the first rudiments in them of an orderly sentiment of ambition. The instructors of women should, therefore, apply to rendering this desire no longer rapid and abstract, by giving to it positive substance and directing it on real objects. Too much pains cannot be taken to make it proper to influence women's practice. By teaching them to be magnanimous and generous one towards another, and to recognise, in men, a sincere desire to engage each of them to identify, in practice, her honour with that of every person of her sex, the formers of women's character would take the sure method of inspiring them with grateful veneration for that of men.

Women will always, however they may learn to make noble

sentiments the law of their conduct towards each other, still be aware that, were they abandoned to their native propensities, they would be too prone to mutual strifes and envyings.

When, therefore, animated by the counsels of men, they soar far above such grovelling passions, they are thankful to their kind advisers; and are sensible that they, too, must have a magnanimous, generous way of thinking, otherwise their minds would be blinded to the truth that their own interest calls upon them to promote, in women, lofty, disinterested sentiments, by habituating them to prove themselves on all occasions, in regard to persons of their own sex, staunch, steady friends, inclined sincerely to congratulate them on every deserved success.

Women, however sunk they may be in passions which sow enmity among them, are still taught by instinct to consider that men ought to be opposed to their operations.

There is, therefore, no conduct which they despise so much as unmanly, in their male companions, as that of seconding them in contemptible disputes with each other. Nor ever do they recognise, so evidently, the superiority of the stronger sex to their own, as when a man, with a tone of dignity, re-establishes peace among two or more women quarrelling together.

Did they generally see the lords of the creation go still further, and not only endeavour to uphold women at a height in the social system, at which they would be as much called on as men to exercise the talents bestowed on them by nature, but also watch, incessantly, over them, to engage them, by their liberal treatment of their own sex, to forward the generous intentions of their male protectors,—did women see men generally animated, in behalf of their weakness, with such a magnanimous spirit, they would freely allow that they merited to reign over them. Whenever a doubt rises in women's breast of men, considered abstractly, being worthy to command them, it constantly hinges on the want of generosity that they manifest in cramping the mind of females, and not allowing them to compete with them in labouring for an honorable independence.

When the great orderly ground work of female ambition is

well established in a woman's mind, and has, fully, prepared her, in actual life, sincerely to rejoice in every event honorable or profitable to any deserving person of her sex, then, should she learn to do her utmost to deserve, in her own person, honorable distinctions ; not from a sordid motive of selfish ambition, but because, by rendering herself a brilliant ornament to her sex, she can best support its claims to esteem, and be servicable to all mankind. In conformity to this principle, women should only emulate each other in endeavours to deserve proofs of a high consideration. When they have, to this end, done their utmost, they should then see, with humility and without repining, others preferred before them. They should be pleased to behold the marks of respect deserved by their sex bestowed on it, even though the particular woman who profited by the favourable disposition towards it of society, were a rival.

But how, it may be asked, could women be induced to exhibit, towards each other, such magnanimity and disinterestedness, when men, who are less subject to viewing competitors of their own sex with envious malignity, are, nevertheless, selfish and partial, in their contentions together, for any kind of superiority ?

I answer, that nature, in the moral organisation of women, has prepared various resources which, if they were duly taken advantage of, would cause them to set men the example of a disposition to do to a rival the fullest justice.

I shall, at present, mention but one of them :

It consists in their sense of their native weakness. Owing to this, whenever, in a perfect state of civilisation, they saw a woman enjoying such honorable advantages as, under the reign of force, she could have no pretensions to, they would remember that she was indebted for them to the true reign of order established in the hearts of the universality of their fellow-citizens, and this recollection would be so lively,—more particularly as the matters occupying the attention of men would, continually, remind their female companions, that, under the reign of order, they allowed the feeble sex to share in the prerogatives which, under that of force, they would reserve, exclusively, to themselves,—that it would keep all those princi-

ples of order, to the operation of which they would be indebted for their high elevation, ever present to their thoughts.

Among these principles, there is none more fundamentally essential to the support of a system of order thoroughly conducive to the perfection of the female character, than that which prescribes to all women to rejoice in the honorable distinctions and prosperity which invest a sister, even though in doing so, they hail the success of a rival.

If, then, women are more inclined than men, to feel an envious pang, on observing a person of their sex more fortunate than they, they would also, were they raised to the highest rank in the world to which they might be exalted by an orderly social system, more constantly call to mind, than men usually do, those virtuous principles which command us to be magnanimous and disinterested in all our dealings, whether with individuals or the public. Small, indeed, would be the enthusiasm kindled in them, by the spirit infused throughout the nation and their own important rank in it, if, where virtuous principles came in contact, in their bosoms, with sordid passions, the former did not almost always completely triumph.(a)

Yes, they would surely do so in the state of society which I have in view. For even now, much as women are tempted, by frivolous, paltry competitions, to hearken to contemptible passions, they often learn to repulse, virtuously, every attempt of envy to obtain, in their bosoms, the mastery over generous feelings. The principle that it becomes them to resist, strenuously, the incursions of this passion, is kept ever lively in their breast, by respect for the opinion of men, and sympathy with their sentiments.

Men, in whatever disorders they may indulge themselves, still, instinctively, turn to the performance of an office appointed them by nature, namely: that of rendering the heart of women the seat of the orderly principle. In nothing more do they show a dislike to any disorderly passion appearing the inmate of it, than in their aversion to witnessing any token of its being preyed on by envy.

They watch, with a species of anxiety, to observe that one woman in her conversation concerning another, or in her deal-

ings with her, does not allow the kind, sisterly sympathies which she ought to manifest, to be extinguished by a malignant dread of being eclipsed by her.

Women, too, have a lively, intuitive perception of the vigilance with which men observe, whether they be inclined to view female companions with the eye of envy, and of the disgust and displeasure with which they witness any symptoms of their doing so. Nor is there any point on which women are more ambitious to conciliate the good opinion of the male portion of their society, than in proving that they are just and full of kind feelings towards all persons of their sex, even towards those whom they have reason to look upon as dangerous rivals.

The satisfaction with which men view the female from whose mind they believe envy to be entirely expunged, and the ambition of women to deserve their good opinion, by holding themselves free from this passion, I certainly consider to be the cause, that, even now, it seems to be, frequently, greatly effaced from the bosoms of the women who are much accustomed to the society of men, distinguished by an enlightened solid understanding.

Envy is a passion so universally felt to be extremely degrading, that, once we conceive the wish to prove ourselves free from it, in that lively manner in which it is often felt by the female companions of rational men, an earnest desire is awakened in us, not merely to hold out the appearance of being strangers to it, but really and truly not to suffer our hearts to be debased by the entertainment of such a hateful vice.

However, owing to little pains being at present taken to attune, to the principles of order, the tone of society, the aversion of men to see women under the domination of envy, does not tell in that uniform, useful manner, which it might do on the female mind.

First—Idle, fashionable young men, whose instinctive feelings only, not their well digested principles, teach them to dislike envy in women, do not scruple hinting, with acrimony, to the persons of the sex the most free from the government

of that passion, that they are under its dominion, if they mark a dissent from them, when they are bestowing extravagant, undeserved praise on a female who holds their fancy captive. By this abuse of the influence possessed by men to repress envy in women, they bring the sentiments of the former, touching the persons preyed on by this passion, into contempt with the latter, and cause them to grow indifferent to making them favourable to them.

Secondly—These same conceited, fluttering coxcombs, from being perfectly convinced that all women must, at heart, have an envious dislike to each other, cannot listen, with patience, to the praise bestowed by a female on a person of her own sex, who, for any species of excellence whatever, appears to have some pretensions to admiration. They conclude that her language is not sincere, and, anxious to see her open her heart to them without disguise, as well as desirous to please her, they inveigh, with petulance, against the object of her eulogiums, and will not be satisfied unless she join them. This they generally succeed in engaging her to do, or, at least, they induce her silently to acquiesce in their censures.

She is, in general, too anxious to please them, lest they should be tempted to desert her society, to be willing to persist in according praise to the object of their animadversions. She would, particularly, run a great risk of for ever offending them, did she, resolutely, sustain the commendations she at first bestowed on a female, whom they choose peremptorily to affirm to be no wise deserving of them. Such is every man's consciousness that it becomes him to be more generous towards individuals of the female sex than they are towards each other, that, whenever a man launches out in an unbecoming strain against a woman in the company of other persons of her sex, he is mortified and stung with vexation, if they do not afford to his satirical observations such encouragement, as may prove that they consider them truths to which an honorable minded man may, without derogating from his character, give utterance.

On the other hand, he freely allows of their inveighing as much as they please, against any of their female acquaintance.

When he hears them despitely rail against persons of their sex, he keeps silence, enjoying the thoughts of his own superiority in soaring, comparatively speaking, above the region of low, malignant passions.

Thirdly—The dread of being considered envious by men, if they do not agree with them when they hear them praise any particular female, commonly retains women in too servile a subjection to their opinion. It makes them assent to their commendations, when, perhaps, more opportunity to observe the object of them, and greater coolness soundly to form a judgment of her titles to encomiums, make them well aware that they are bestowing on her very unfounded praise. By thus saying what they do not think, women learn to confound the dictates of envy with those of truth, and, instead of expelling, from their hearts, this odious passion, to shut it up there, with an intention not to give vent to it till they can do so without imprudence.

To have the dislike of men to female envy, be of use in teaching women sincerely to spurn this passion from their bosoms, it should not appear to the latter so restless and vivacious as that they might expect it to take the alarm, whenever, in the presence of men, they passed, on a female, the fairest, most deserved censure, or that a regard to truth forbade them joining in her praise.

'Tis the disposition of their heart that ought to be affected, by their resolution not to disgrace themselves by appearing envious.

This disposition should be so enlarged and mellowed, as to induce them to take totally different views of women's character and situation, from what they would do were they governed by invidious passions, and to engage them never to lose sight of any of the multiplicity of considerations, which claim for females tenderness and indulgence.

NOTE TO THE TWENTY-THIRD CHAPTER.

(See page 79.)

(c) Though envy be usually a less lively passion in men than in women, they are, nevertheless, as it appears to me, oftener under its dominion, because, in the present state of society the principles by which they should control this passion, are not sufficiently recalled to their attention. What would most tend to making them feel, with vivacity, that, in their competitions with each other, they should fortify their hearts against the invasions of so vile a passion, would be a jealous anxiety to keep their sex worthy of honour and reverence in the eyes of women. But as, in the present state of society, the latter are, usually, so totally removed from the scenes of men's affairs, that, when clashing views and interests involve them in competition with each other, their malignant passions are not overcome by the desire to support their sex in women's estimation, and by awe of their opinion, they are too apt to grant these passions a course checked by no other consideration than dread of the censure of other men. This may serve to make them endeavour to disguise the nature of the envious passions prompting them to unkind, intemperate conduct, but it does not stir up another spirit within them, exciting them to be, at heart, truly just and noble.

CHAPTER XXIV.

AN ENUMERATION OF VARIOUS CAUSES RESULTING FROM THE MORAL ORGANIZATION OF WOMEN, WHICH RENDER THEM PRONE TO BE CONTENTIOUS WITH, AND SEVERE ON EACH OTHER.

It would be very unjust to think, every time that women quarrelled together, when, if either of the parties were filled with a wise spirit of moderation, they might easily abide in concord, that one of them must have an envious, or at least very acrimonious temper.

Women's quarrels often appear to me to differ very little from those of young children.

They do not give the unconcerned spectators any bad opinion of their hearts, but merely prove to them that there is a great want among them of temperate, sound sense.

As I consider that it is of the utmost importance towards perfecting women's character, that they should be taught to conduct themselves rationally and amiably in their relations

with each other, I shall, in this chapter, point out those peculiarities of natural disposition which lead them to be contentious with, and severe on each other, even where they are neither perversely minded nor ill tempered.(a)

First—The restless vivacity in their minds of the elements of the irritable passions, and their frequent incapacity to prevent, by means of cool, rational reflections, their suddenly kindling there, are frequently the cause of their mutual dissensions.

One woman's conversation or actions, unintentionally serves as matches to light up in another a flame of anger, which is again augmented by the keen offence taken at it, and which renders, in its turn, more violent the wrath encountering it; so that an imagined grievance, that could easily, at first, have been explained away, and was not worth attention, becomes, by a reciprocation of invectives, the occasion of a bitter, lasting enmity.

Their metaphysically disposed imagination, which should, and often does, cause them to have a deeper, pitying feeling, for the sorrows of their fellow-creatures, causes, also, their malignant passions, where they are left unsubdued in their breast, to rage against their antagonists with greater fury and acrimony.

Secondly—Unmarried women frequently judge wives severely, in regard to their disagreements with their husbands, from being buoyed up with a confidence in their own ability to manage almost any husband so dexterously, as to be able to live happily with him.

When, therefore, they see a wife who fails in pleasing her's, they harshly blame her, believing that they would act much better in her place.

Married women, also, though they sympathise more with wives unkindly treated by their wedded lords, yet, if they live happily with a husband, are sometimes inclined sternly to condemn them for not doing the same.

Thirdly—Women of good sense and good intentions, are often betrayed into too great a severity towards their sex, by the manner in which their mind operates, when it is laying in stores of wisdom for its own use.

It makes itself the centre to which all its principles refer, and usually attains so fine a discernment, in laying down rules for its own guidance, as is rarely, I believe, equalled by men. But it seldom thinks of quitting its special position, in order to place itself in the centre of all human nature, thence to learn fairly to estimate the allowances that justice and brotherly love require it to make, for the weaknesses besetting the endless variety of characters which distinguish the human species, and the temptations arising from the infinite combination of circumstances wherein the individuals belonging to it are placed. No allowance will they, therefore, make for any sort of imprudence in females, from which their principles keep them free.

Men, comparatively speaking, know how to judge mankind, from taking general views of their constitution, without any reference to partial principles. They, in particular, are commonly disposed to judge women in this manner, which is one cause of their often treating them more generously and more rationally than they are treated by one another. However, when it appears that a woman's too great severity, in censuring a sister's conduct, proceeds from the motive under consideration, it has something so respectable in it, that those who would teach her greater liberality, should use both gentleness and caution in their mode of correcting her.*

Fourthly—Not only are women apt to censure, too severely, her who does not act as they would, in certain given circumstances, but they frequently blame, unjustly, the female who

* The causes of women's defect of charity to persons of their own sex treated of in the above and ensuing article, proceed from the same general, constitutional principle, with that which makes the subject of the article preceding the last, namely: a tendency in each individual to erect herself into a standard of right, to which all other women are blameable, if they do not strictly conform.

But this general principle operates differently, to produce the three defects in question. In causing women to be subject to the first, or that which prompts them to be too severe on wives, it excites them, without experience and filled with a blind presumption, to judge that, in their place, they could do much better.

In producing the second defect, it determines women to consider others as being too rigidly bound by laws which they have laid down for their own conduct, and the wisdom of which has stood the test of experience.

In the third case, as I am going to show, this principle is subordinate to one of vanity.

has to encounter embarrassing incidents, which, they have reason to think, would not occur to them, as though she had been exposed to them by her own fault. Thus, a well behaved, inoffensive woman, destitute of attractions, usually finds every man in society strictly polite, and so reserved as to observe all the rules of propriety laid down by the most rigid prude.

In consequence, should a lovely female companion, equally unconscious of ill, happen to be addressed, by a man, with too much freedom, it is ten to one but she will sternly blame her for having given him undue encouragement, since she never knew any man forget the respect due to a woman, who did not first forget it herself.

Fifthly—Women are severe on individuals of their own sex, because they think that it is to them that nature has given the clearest discernment of the beauties of her scheme of social order, as it ought in private life to affect our conduct and demeanour; and that it is they who, agreeably to that scheme, should be warmed with the most lively attachment to it.

It is they, no doubt, who, were our social polity entirely corresponding to nature's views of national perfection, would set the most lively example of minds, all whose thoughts, feelings, and social tastes, were strictly in keeping with established institutions and customs. But thus to make the beauties of order beam from every particle of a woman's mind, she must have been first gradually penetrated with an intimate knowledge of its laws, and with a profound affection for their precepts, by the example and sentiments of her peculiar instructors, as well as of most of the persons admitted into her society, particularly of her male friends and acquaintance.

Women readily learn to be quick sighted in spying out each other's defects, though they may not have acquired that profound, enlightened attachment, to virtue and decorum, which would save themselves, in critical situations, from vice or indiscretion.

Such is the vivacity and mobility of a woman's imagination, that, when temptations to guilt or folly attract its notice, if she have not learned to keep with affection, ever present to her mind, all the inducements which engage her to adhere

in preference, to virtue and the laws of propriety, she becomes so completely dazzled by the visions which those dangerous temptations spread before her mind, that she sees nothing beyond them. In the realization of them, it seems to her that all happiness in concentrated, nay, even all glory and cause of triumph.(b)

It is not enough, then, that intelligent men, by their behaviour and conversation, convey to women such just notions respecting the deportment becoming them, that they can quickly perceive whatever is justly censurable in a sister's conduct.

They have not succeeded in penetrating them with those delicate, clear ideas, concerning an accomplished female character, which arise in the mind of men, and ought to pass thence into that of women, till they have impressed on the heart of each individual female under their influence, a chaste, genuine type of womanly dignity, and taught her constantly to apply, to the regulation of herself, the principles which she would elicit from studying it.

Those who consider the female mind as being placed by nature, relatively to its susceptibility to orderly impressions, in a great dependence on the conduct and conversation of men, ought to be determined to judge women, charitably, by the influence of strong inducements, which cannot be expected to have any weight with the persons who believe, that an attachment to the virtues of social life, and to refined behaviour, ought to originate with women.

Sixthly—Women are induced to criticize, incessantly, the conduct of persons of their own sex, by a belief, that it is their province to keep watch over their behaviour.

To this belief they are led, not merely by their exclusion from the affairs of men, and their limitation to employments which put them, continually, in relation with each other. That it is their office to judge persons of their sex is, I think, told them by a feeling instinctively implanted in them.

They ought, no doubt, to learn to exercise this office with a liberality and candour of which it too often occurs, that they do not, at present, give proof; but still, I believe, that many important advantages would accrue, in a well constituted state

of society, from their being habitually, and sometimes even solemnly, called upon, to declare their sentiments of each other. Were they accustomed to do so, under the inspection of enlightened men, and were the ambition roused in them to obtain esteem on those occasions, by the impartial wisdom and cool sagacity exhibited in their judgments, they would quickly learn to discriminate, in women's character, every shade of right and wrong with a fine, equitable accuracy ; which would teach them to avoid pronouncing unreasonable decisions ; whether those proceeding from too great a leaning to severity ; or those caused by such a dread of being accused of it, as might expose them to the temptation of exercising a pernicious indulgence.

By thus training women ever to discuss the merits and faults of persons of their own sex, with enlightened impartiality, their instructors would take the best method of forming them to solidity of judgment, generosity of sentiments, and a clear discernment of the worth of virtue and good order.

Women thus trained, would also be of unspeakable use, in a society vested with the power of assigning an honourable reward to the most deserving females.

Nor, indeed, could such a society rightly perform this part of its functions, unless the objects chosen to receive tokens of its esteem, were principally selected by observant, liberal minded women.

The finest models of female worth often pass unnoticed by men ; who commonly make few observations on any woman, except on her who knows how to attract their notice, or on the one whose manners shock their principles or taste.

For instance, when they meditate, abstractly, on female characters, the idea of excellence which they particularly delight to contemplate is, that of a woman who remains faithful and tender to an unhappy husband, plunged in adversity by his own fault ; who never upbraids him with past, irreparable errors ; who consoles, who cheers, who counsels him, and by her wise exertions makes the best of his situation. Yet, notwithstanding their theoretical esteem and tenderness for such a wife, it appears to me that in practice,—except in some

chance cases where the reverses of a great man fix attention—there is nothing in respect to an unhappy neighbour that they more overlook than the conduct of his wife, if it be so exemplary as to correspond to this model. Should they hear her praised, they will be likely to cut short an irksome topic, by coolly and sternly observing, that she does but her duty.

At the same time the wife who, after having received far less provocation, comes to an open rupture with her husband, though she be condemned by their abstract principles, excites, frequently, in them, great commiseration and interest, because she finds an opportunity to awaken their sympathy.

Women, being neither so sensible to the emotions of this affection, when it is other women who try to raise them; nor yet impelled by a sense of their dignity, to disregard the conduct of those females who do not force themselves into notice, are not tempted to be, in practice, different from what they are in theory. They see and justly appreciate all those features in the character of individuals of their sex, which elude the observation of men.

Though they may rise to the height of these latter, to judge women with pity and indulgence, they do not mix, in their judgments of them, that peculiar kind of sternness which is often reproached to men, and which proceeds from forgetfulness or ignorance of their feelings.

It therefore particularly depends on women, of a sound understanding, and judiciously indulgent towards their sex, to prevent any species of female virtues, however they may timidly shun the light, from being overlooked by those who may be entitled to bestow on them a public testimony of approbation.

Seventhly—Women appear sometimes ill disposed towards persons of their sex, solely because they see them much admired by men; yet their motive for being displeased on observing them to be the objects of their gallant attentions, is not precisely envy, though it must be avowed that it is one which readily incites that passion to spring up within them, and which has a great tendency to amalgamate with it.

The original motive of their displeasure is, not vexation at the homage paid to a female companion, by individuals of the

other sex ; it is the dissatisfaction which they feel at keeping company with a woman, whose mind is too much engrossed by the ambition to charm men, to allow of their setting much value on female society. Women love to be of such importance in the eyes of the individuals of their own sex, whose society they frequent, that they shall bestow on them a sympathy so full, as amply to attest that their mind is completely dead to all those emotions of love and coquetry, which would naturally divert it from thinking of them.

Few, I believe, are the amiable single women, sincerely contented to pass through life, without inspiring or feeling any amorous flame, who do not excite much interest in their own sex, and receive, from various persons belonging to it, unquestionable proofs of regard.

The mind of women would soon grow harsh, withered, and contracted, did they generally refuse to be on a sincere, friendly footing, with any person of their sex, excepting those in whom the desire to appear lovely to men, seemed totally extinct. It is necessary towards keeping their imagination brilliant, their taste elegant, and their feelings softly expansive, that they know how, from sympathy with men, to view with delight the lovely female whose attractions justly captivate their admiration.

However, though sentiments of pleasure, in the contemplation of a fascinating fair one, should be kept alive in the breast of women, it is a wise provision of nature that they are peculiarly inclined to befriend the single persons of their sex, who have renounced all pretensions to exciting, in the bosoms of men, a lover's emotions.

Though often such women highly deserve consideration for their modest, unassuming worth, yet, if their own sex were not quicker than men to discover it, and lend them the requisite support, they would be doomed to go through life utterly helpless and forlorn.

Eighthly—Amiable women often seem prompt to disagree with persons of their own sex, because they get into variance with them, in cases in which men can easily avoid doing so. The latter have no great difficulty in acting constantly towards their acquaintance with due kindness, without wearing that

appearance of a propensity weakly to yield to feelings of humanity, of which encroaching spirits are so much tempted to abuse.

They can, particularly, with the greatest facility, usually demonstrate, in their relations with women, a willingness to render them every service which can prove them to be, with good sense, fully under the government of kind, gentlemanly feelings, and yet which do not tempt the persons whom they oblige, to form, on their goodness, unwarrantable claims.

Men are so independent of women and so much freer than they, that it is easy for them to make them aware that when they turn out of their way to serve them, they ought to feel greatly indebted to them, and that they ought to guard against cooling their good disposition, by making unreasonable demands.

But very difficult is it for a woman never to appear wanting to the calls of kind, considerate humanity, without leading her acquaintance to believe that an amiable weakness exposes her to the danger of being readily made a dupe. Women, especially, seem to be taught by instinct, to suppose, that a female cannot indulgently feel for them, unless her bosom be so overwhelmed with tender feelings, that they can, readily, wind her to their will. Should they be emboldened by this idea to presume, unreasonably, on the sympathetic feelings which they have seen a woman manifest towards them, the latter has, usually, no way of escaping quietly from her connexion with them.

She must remain in the position which originally gave them an opportunity to make such remarks on the goodness of her heart, as have led them to think her incapable of refusing whatever they may ask of her. When, in consequence, she sees it necessary to assume, in her relations with them, a more reserved, forbidding air, she seldom succeeds in making such a remarkable change in her manners, otherwise than by ushering it in by an open quarrel.

As far as my knowledge goes, men have very rarely occasion to display, in their relations with individuals, such a mixture of firmness, moderation, and sober kindness, as women

must often, among each other, exhibit, in order to prevent their mildness and humanity from being imposed upon, and, at the same time, ever observe a line of conduct that becomes considerate, pitying females.*

Ninthly—Another cause of women's appearing fickle and unkind to their own sex, is the enthusiastic precipitation with which they frequently sympathize in the emotions which lovely females cause men to feel.

I do not believe,—as I have already mentioned,—that, were women entirely withdrawn from the influence of the other sex, they would have any just, well combined notions, respecting what constitutes female beauty; nor would they be much more affected with pleasure on beholding it, than young infants are. The latter, from the first dawn of intellect, generally prefer a handsome, pleasing looking face, to an ugly, harsh one, and so, perhaps, would women, respecting each other. But, I believe, that female beauty would in general be little heeded by them, so occupied would they be with metaphysical researches into the moral dispositions of their companions.

But the case is different when women are much accustomed to observe the impression made by persons of their sex on those of the other. Then do they learn to estimate, with surprising perspicuity, both the sensibility of men to female beauty in general, and also, all the various kinds and gradations of impressions which every individual of womankind, whom they have opportunity to observe, is qualified to make on them. The consequence is, that the heart of the woman thus precisely acquainted with the effects of love on men, and with the fitness of each female to awaken in them that passion, becomes completely as a mirror, reflecting back, on seeing any lovely person of her half of the creation, those emotions

* Unless a woman be independent of the female by whom she is treated capriciously or tyrannically, it is almost impossible for her, however distinguished she may be by her moderation and good sense, to contrive to conduct herself with such discretion, that she shall not be grievously tormented by her. If she behave so as to merit from her respect and consideration—which, were she independent, is what would best ensure her living at peace with her,—she may only exasperate her to such a degree, as to make her aggravate her sufferings, and vent on her a greater excess of ill humour.

which she is adapted to excite in individuals of the lordly sex. Nay, as women's imagination, when it is in a state of excitement, is of a very inflammable nature, as they also think too much of affairs of love, from their mind being precluded such occupations as would render it sedate; it often happens that an attractive fair one is viewed with a more rapturous admiration by persons of her own sex, than by most men, as though it were the former that nature had invested with an ardent sensibility to female charms.

The women who thus suffer an enthusiastic fondness for some admired fair one to be vehemently kindled in them, cannot support it long, since it is not alimented by any real want or solid feeling.

If, even among men, a violent but superficial passion is, sometimes, followed by an insuperable antipathy to its object, it may well be concluded that women, too, must feel a great dislike to the fair one who once held their extravagant imagination captive, when it breaks loose from her chains; more particularly, as the chilling coldness with which the rebound of this faculty must cause them to view her, is but too favourable to stirring up in them an envious recollection of how much her pretensions may clash with theirs.

Tenthly—One cause which I shall now mention of women's appearing too much inclined to live in discord together, might, I think, did I affect, in all my definitions, a logical precision, be considered by me as a branch of the one of which I have treated in the last article. I allude to the violent, but short lived friendships which women, sometimes, form together.

I consider the disposition to contract such friendships to branch out from women's general propensity to admire, owing to their sympathy with men, those persons of their sex who appear lovely in their eyes; because I believe that such a friendship is rarely formed, where the parties engaged in it do not, somehow, appear as objects of love to each other. Each either looks upon her friend as charming, and entertains for her, by the power of imagination, sentiments greatly assimilated to those which she is proper to inspire to men, or else,—what is commonly the case—one, if not each of them, reminds her friend of her being a proper subject of amorous affection,

by making love confidences and lamentations the basis of their tender sympathies.

A taste for those fine sentimental distresses, and highly excited sensibilities, soon vanishes amidst the solid interests which life so abundantly presents, and then the friend whose conversation encouraged the imagination of her companion to sustain itself at an extravagant pitch, commonly ceases to please.

It is well, too, if the friends, from having been taught to form, on the attachment of each other, such pretensions as they cannot fulfil, do not usher in their coolness by an open quarrel.

It is, I think, unfortunate that girls, in general, learn to look on a disposition in women to form, among each other, steady, ardent friendships, as a feature of such rare beauty in their character, that most men believe it incapable of exhibiting it. The consequence is, that almost every woman, in her youth, flatters herself that she has something highly admirable in her nature, for few are those who do not feel themselves disposed to form a warm friendship with some of their female companions. They are, sometimes, so pleased with finding that they are inflamed with this kind of affection, that they imagine it more sacred than the ties which unite them to their own nearest relations. This notion often does not hinder them from quickly dissolving their friendships as soon as they grow irksome to them. Having been taught to consider themselves capricious and inconstant in their relations with each other, they make no scruple of being so, when it suits their convenience.

Having once begun to indulge such a volatile disposition, it is to be feared that they may afterwards display it on more important occasions. At all events, these violent friendships while they last, rarely fail to do mischief, by the great excitement which they give to the imagination of the fair friends, who, if they allow themselves leisure to talk together of any thing excepting a tender affair of the heart, generally, as I believe, employ it in decanting on some brilliant assembly, interesting to their vanity and their taste for pleasure, or else on some motive of discontent with their natural friends.

These who would wish to imbue a girl with just principles in regard to her duties towards her sex, should, I think, totally discountenance the false and illiberal idea, of women being incapable of contracting a solid friendship with each other.

But they should carefully instil into her mind, that a female does herself honour, not by steadily persevering in an ill chosen friendship, which women sometimes do,—whether from pride, or constancy in affection, I shall not stop to examine,—but by selecting and abiding by friends, her choice of whom obtains the approbation of her parents and husband; and in general serves to attract towards her society the members of her family, instead of repelling them from it.

Never, to please me, has there been a higher compliment paid to female friendships, than what some husbands have been known to utter, who have declared, that in the hour of trial, the persons who had proved themselves the most faithful friends to them and their families, were the early companions of their wives.(c)

The eleventh and last way, in which I account for the severity of women to their own sex, is in their not being predisposed by nature, otherwise than as they are led by the example of men, to feel in their bosoms the workings of that particular sentiment of honour, which I shall call the gentlemanly principle.

Clearly to unfold my meaning, I think it better to explain somewhat at large, what I understand by this principle.

I do not designate by the term, a "*gentlemanly principle*," the laws emanating from those sentiments, that assume the title of gentlemanly, and have no other effect on him who boasts his possession of them than that of exciting him, arrogantly, to dictate to others their mode of behaving to him. A principle sanctioning such sentiments is, necessarily, confined to the higher classes, since they, alone, can intrench themselves in rules preventive of a rude familiarity.

It also encourages narrow-mindedness and ferocity, for it owes its dominion over man's heart, not to a magnanimous, enlightened spirit, but to pride and a consciousness of meriting contempt.

The gentlemanly principle which I consider truly to deserve that name, determines, no doubt, him whom it animates, not to submit to unworthy treatment, but it engages him to be still more anxious not to deserve it. It impels him, above all things, to watch over his own sentiments and conduct, that they may be suitable to the dignity of his nature ; so that, even where he is highly provoked, he may scorn to take barbarous vengeance.

It is entirely in the light in which it appears enforcing generous, magnanimous proceedings towards offenders, that I am now considering the gentlemanly principle.

I also presume that, viewed in that light, it might, in a well organized nation, extend its dominion over every class of society.

It prepares those over whom it reigns, for humanely acknowledging that transgressors ought to be tried by a milder law than the sanguinary one of talion.

It is true, that it only teaches them that it is beneath them to inflict on an enemy the punishment prescribed by a vindictive passion, and that it does not suggest to them the absolute principle of such a punishment not being ever warranted by the laws of justice. However, as it gives to their mind a lofty direction towards the same humane pitch to which that principle, acknowledged in practice, would raise it, it renders the task of inculcating it to them, by the precepts of religion and philosophy, far more easy in its execution. Nor do I think it probable that, had gentlemanly feelings been denied to man, however his understanding might have been cultivated, he would ever have arrived at moulding his national laws on the principle, that the greatest criminals should be treated with all the clemency consistent with the good of society.

This gentlemanly principle is not indigenous to women's breast. They are often more tender and compassionate than men ; but it is melting goodness that prompts them to be so, and not a sense of its being beneath them to rage against an enemy. Whenever they are not enlightened by sympathy with men, they constantly imagine the law of talion to be a very equitable one. They cling to this notion with great pertinacity ; and, if their religion or humanity do not hinder

them from acting accordingly, they have no native pride which can prevent them. Yielding themselves, then, implicitly up to that ferocious desire to wreak vengeance, which the belief that the law of talion is that of true justice, naturally makes us feel; and being, besides, prepossessed with the notion that, in an intercourse between men and women, the latter ought to take the lead in reducing, by their example, the former to good behaviour, they, very consistently with their general way of thinking, when they hear of a misdemeanor involving a person of each sex, feel peculiar indignation against the female and long to see a pitiless punishment inflicted on her.

This severity of women towards their own sex is the more remarkable, as it makes a striking contrast with the usual proceedings of men.

The gentlemanly principle which engages the latter to punish offenders, rather for the maintenance of the established order, than from a spirit of vengeance, particularly speaks to them in favour of frail, weak woman, and rallies round the impressions which she makes on their mind. Too often, in an ill organized state of society, the gentlemanly principle does not take the wide developement of which it would be susceptible, nor engage them, also, to exercise clemency towards their own sex, as far as the support of good order admits of their doing so. But rarely does it so completely lose its rights over them, as not to determine them to wish to deal by a woman, whatever her crimes may be, as pitying judges, desirous of punishing her no further than what the maintenance of good order requires. The vengeful law of talion, that is in such strict accordance with the dictates of the malignant passions, is seldom regarded by them, except in particular cases, where they are themselves the parties aggrieved, when, either in a legal or private capacity, they decide on the punishment which ought to be inflicted on a female transgressor.

NOTES TO TWENTY-FOURTH CHAPTER.

(See page 84.)

(a) I do not pretend to be able to determine, exactly, how women would conduct themselves towards each other, were they entirely withdrawn from the influence or the power of men. The circumstances, in which, as far as my experience goes, they are least affected by their influence, are those wherein a number of them are shut up together in a house, or rather a sort of prison, into which the footsteps of a man rarely penetrate. In such circumstances they seldom, I believe, fail of tormenting each other sadly, by their violence, injustice, foolish whims, nonsensical quarrels, and, where they have a right to command, cruelly tyrannical propensities. However, in this case they may be said to be placed, by the severe laws to which men have subjected them, in a false, constrained position, which alters their native character. On the other hand, when they are released from this thralldom, and that they have opportunity to frequent, at their ease, the society of rational men, they frequently display, both to their male and female connexions, such a tissue of amiable qualities, of a kind suitable to a being who leans on a stronger one for support, and not to an independent creature, as to hinder a compliment, which I have heard paid them, from appearing false or exaggerated, namely :—"That if angels took women for their companions, they would soon prove themselves worthy their high destination."

However, though, considering that the character of women is, necessarily, dependent, for the development of either its good or bad qualities, on the treatment which they receive from men, it is impossible, precisely, to ascertain what kind of conduct they would hold towards persons of their own sex, were the ascendancy over them, of the stronger, completely nullified, I believe that the position that they are, naturally, inclined to use each other with severity, may, with fairness and propriety, be assumed as a true one. In a work purporting to investigate the native dispositions of mankind, for the sake of pointing out the method of inciting them to attach themselves, warmly, to a fine, universal system of moral order,

(See page 87.)

(b) Notwithstanding that both sexes may, on a superficial view, appear much alike, in their attachment to the system of order endeared by habitude, it is not difficult, on close observation, to discover which of them it is, to whom nature has granted, some intuitive perceptions of her plan for the regulation of society, and a wish to investigate it. Let a person who, by an assiduous study of it, has arrived at a clearer comprehension than ordinary, of its various proportions, and the primary ideas pervading its structure,

advance, in company, original sentiments, corresponding to his enlarged views of social order, and he will, quickly, perceive himself listened to by the men, with an interest denoting, that they have themselves a taste for the same study. Whether they blame or approve his principles,—and they frequently do the latter,—they refer their opinions to a standard existing within their own mind. Women, on the contrary, should they see nothing in his sentiments which shocks the opinions that they have been taught, or the goodness of their heart, commonly look round on the rest of the company to know what they think of them, before they venture to form their own judgment concerning them.

Indeed, I think, that the wandering of female caprice, in the introduction of new modes of dress, is a plain proof that, even on this subject, which occupies, so much, the mind of women, they have attained but little to any fixed standard of taste, in conformity with the laws of nature.

(See page 95.)

(c) The scale of the comparative aptitude of men and women, to engage in steady friendships with persons of their own sex, appears, I believe, very differently graduated, according to the spirit and morals of the times or country to which it is referred.

Among us, at present, if I be not greatly mistaken, there are, at least, as many valuable and durable friendships formed among women as among men; though, perhaps, the contrary may often be thought, because the superficial friendships of the former more frequently engage attention; first, by an extreme warmth, and then by a precipitate, angry dissolution.

Men, from having a cooler imagination than women, are less prompt to enter into the bonds of friendship. They can have a number of companions with whom they may pass their time agreeably, and yet from whom they can separate, when convenient, without being bound by professions of attachment, to seek a further connexion with them. Young women, on the contrary, cannot spend a few agreeable moments in each other's society, without their imagination taking fire, and persuading them that the persons, whom they found, for awhile, so pleasing, have all the qualities which they would wish to find in their dearest friends. A friendship is, accordingly, formed, which is soon, perhaps, found to unite very discordant characters, and is followed, after a time, by a hasty rupture.

Yet, though several of women's friendships are thus rudely nipped in the bud, I am greatly mistaken if, upon the whole, there do not, to the full as many, among them as among men, subsist, unaltered by time or circumstances.

The friendships of men, though not so obnoxious to a violent dissolution as those of women, are much more subject to be gradually worn out of their affections by obliteration.

The friendships of women, comparatively speaking, seem sown in hearts,

to which angry or frivolous passions, like ravening birds, have often such familiar access, as quickly to devour and destroy them. Those of men grow up amidst personal interests and cares that frequently, by degrees, completely stifle them.

The aptitude of each sex to contract within itself durable friendships, appears, in some respects, greater in men.

Their principal friendships with each other are made in circumstances to which nature has not adapted women, namely: those of prolonged hardships and danger. When two men see themselves equally involved in them, and that they make, in common, great and painful exertions to surmount them, I believe that their efforts have, frequently, the moral effect of producing, between them, a sincere and warm friendship commensurate to their life, even though it prove a long one, and that the circumstances which gave rise to their attachment may have ceased at an early period.

Another advantage possessed by men, relatively to their friendships, consists in their liking and ability, to discuss, in a full, scientific manner, subjects that do not excite their passions, as though they took the interest of spectators, rather than of actors, in the processes carried on either in the physical or intellectual world.

Women, on the contrary, when among each other, are, constantly, inclined to fall into the discussion of matters, immediately interesting to their passions, and relative to some specific individuals of their species.

This difference between the mental constitution of the two sexes, causes that men can, far more easily than their female companions, nourish their conversations with each other, with a number of rational ideas, proper to calm their mind, and yet deeply engage their attention.

They can commune together on a variety of interesting topics, furnished either by their studies or by their experience of the world. Nor have they any difficulty in making such a connected series of their thoughts, that they can dwell, for a long time, with pleasure and profit on the same topic.

They have, generally too, some business to pursue, which affords, with friends of their fraternity, long and interesting discussions.

They usually, besides, know how to unfold, in a perspicuous, orderly method, what knowledge they may have acquired, either from books or a survey of mankind.

Women's topic, when they treat of any subject of erudition or science, even when they are well versed in it, commonly slides quickly away from them, from their not knowing how to grasp it in a systematic manner; so that they have need to discuss it with an intelligent man, in order that his ideas may present an even file, to which theirs can be regularly attached. Indeed, the want that they feel of men's company, to give some substance to their conversation, by teaching them to express ideas that roll round one given, rational subject, is among the reasons that endear their society to them.

In return for these advantages, with which men engage together in the

bonds of friendship, women have, also, some peculiar ones, that cause them often, dearly and constantly, to love each other.

As two well united females are not, in proportion, near so helpless as a single one, a couple of sincere female friends, when they live together, have constantly occasion gratefully to recognise how much they find, in each other, a comfort and support. Besides, as persons of the softer sex usually sigh much more for a bosom friend than those of the stronger, and as the success of any affair depends, commonly, in the first place, on the ardour with which we pursue it, women, notwithstanding that their eagerness to engage in friendship does, often, precipitate them into attachments that they quickly dissolve, yet are often induced by it, rationally, and with great success, to study the means of keeping, for ever, alive a flame so dear to them.

Though their conversation with female friends may often roll,—more than they themselves wish,—on matters which immediately point to the state of their moral feelings, yet, where their reason is well developed by education and the society of enlightened men, they know how to make such conversation singularly interesting to each other. They mutually lay open their whole heart, showing, candidly, the method which they take to improve it, and the principles by which they guide it; nor is there any species of conversation more attractive for a well intentioned, rational woman, than that in which she exposes, without disguise, her own disposition, and consults her friend concerning the best manner of improving it.

Women, in return, for not being equally capacitated by their constitution with men, for discussing, with logical precision, the matter engaging their attention, have, where they are not enslaved by habit, a much more restless longing to attain to that immense and true point of view, where every virtue, every branch of knowledge, appears gloriously subordinate to one sublime plan of moral and physical order.

Though they cannot satisfy this fine aspiration, their very susceptibility to it often diffuses, over the confidential conversations which pass between female friends, a grand, indefinite glow, which renders them more interesting to both parties, than the dialogues that take place between male friends usually, I believe, are, even though they may serve for the mutual communication of more substantial, useful knowledge.

Men, from their ability to pursue, in a masterly manner, the art or science engaging their attention, are obnoxious to becoming so entirely immersed in it, as to lose sight of the vast stores of knowledge lying beyond it; with which it should appear in harmonious connexion, that it may strike us as one of the component parts of a symmetrical, sublime, universal system.

Their conversation, in consequence, frequently marks a too mechanical, mental organization.

Even where their mind expands to the contemplation of the vast universal plan, they rather seek to make it an object of intellectual study, than

to have an endless variety of moral feelings excited in them by the view of it.

In consequence of their heart not being, continually, warmed with a sublime glow, by the contemplation of the phenomena of the moral and physical world, men, much more commonly than women, are tempted to forget the dignity of human nature; from learning to look on this world as a theatre of contending passions, where each individual has, merely, to provide for himself, and guard against the selfish, usurping spirit of his neighbour.

This sentiment of contempt for mankind certainly, by no means, fits them for entering into the bonds of friendship.

To sum up the conclusions which I have drawn from my observations on the friendships of each sex within itself, I shall say, that I believe those of men are the more intended by nature to rank among the energetic, fundamental causes of a good state of society, and that, therefore, they are more properly susceptible, than those of women, of a concentrated, exclusive confinement to one object.

However, the qualifications of men for a fine, manly friendship, seem to me to be, at present, uncultivated and dwindled. In new modelling society on the plan which I contemplate, the art of engaging men, by their education and position, to form steady friendships with each other, ought to claim great attention. I have, in the first part, amply explained my reasons for thinking so; and shall, therefore, confine myself, at present, to the remark that, till this affection is taught to take a due ascendancy in the hearts of men, women, notwithstanding that it frequently appears in an amiable, respectable light among them, ought not to be encouraged to form a very warm, and, particularly, an exclusive friendship. However, when they have, actually, contracted one of this description, it ought, usually, to be treated with pity and indulgence; for it is, sometimes, the sign of a mind too chaste and timid, to dare to fix its affections on an individual of the stronger sex: that is, on one of the proper objects of women's ardent attachments.

When friendships are placed on a right footing among men, and that the imagination of women is allowed to expand through a sufficiently wide field of action, it will be very easy, considering the strong propensity of the latter to choose a female friend, to induce them to cultivate friendships with their own sex, in a manner serving to knit, more closely together, the frame-work of the system of society, and to shed over it unnumbered peaceful, elegant charms.

CHAPTER XXV.

COMMENTARIES ON THE MOTIVES, EXPLAINED IN THE FOREGOING CHAPTER, WHICH INDUCE WOMEN TO TREAT EACH OTHER WITH SEVERITY.

The observations contained in the foregoing chapter, have suggested to me some reflections, which I think it desirable that I should unfold.

§ 1.—Women's severity to their own sex, (a) partly proceeds from a disposition always to keep their attention closely fixed on their own mind, with a view to improving, and to storing up in it, a hoard of practical wisdom. (b)

In labouring thus to arrive at their moral relative perfection, and fill, in an exemplary manner, their part on earth, they give to their mind a double occupation.

First.—They study the conduct of their companions, particularly where it is defective, for they find that it is by observing others, and marking their transgressions against the precepts of wisdom, that they can best learn to consider their situation under all its aspects and bearings, and to invent, for their own use, a countless variety of maxims, which may serve to guide them safely in all conjunctures.

Secondly.—They make an application to their own practice, of the knowledge that they glean from observation on that of others, so as to turn it to their profit.

However, though this be the process which women's mind is naturally predisposed to go through,—as those must, I believe, be convinced, who closely observe them,—yet the first of these operations is so liable to kindle and interest their passions, that it often detains them much too long, and leaves them too little leisure to attend sufficiently to the performance of the second.

This is a fault from which they should be carefully guarded by the influence of their friends, particularly their male ones.

It is not desirable that girls be taught never to animadvert on the behaviour of other females. The criticisms that they

pass on them, are the stepping stones by which nature enables them to mount to the wisdom that is derived from experience.

Women who always refuse to listen to what they consider gossiping stories, are very often imprudent and inconsistent in their conduct; easily made hapless dupes of, and totally unqualified to guard, by their counsels, the youth of either sex, against the dangerous shoals that environ them, in their voyage through life.(c)

But a girl, while she should be freely allowed to acquaint her parental friends with her opinion of all her female companions, and with the motives of her forming it, should also be taught to guard against suffering her judgment of them to be biassed by passion or prejudice. She should be told that the sole good end to which her criticisms on them can usually be conducive, is that of giving her an opportunity to elicit from them precepts for the wise and prudent government of herself; and that the prosecution of this end, is far from incompatible with the exercise of christian charity towards her companions.

She should learn to be aware that she will make more judicious remarks on them, when her unkind passions are nullified by the predominant influence of this virtue in her mind; that she will be slow to speak of their faults when she sincerely draws, from her observations on them, reflections that guard her against the commission of similar ones; nay, that if she make this use of her criticisms on her companions, she will be little disposed to call these criticisms much more to mind, once she has extracted from them whatever maxims of conduct they were proper to furnish her with.

But it is not enough to accustom girls to pass censures, without malignity, and without wishing to give them publicity, on their female acquaintance, merely for the sake of acquiring, by means of them, practical wisdom; the conversation of their more enlightened friends, particularly of those who fill by them the office of paternal ones, should teach them to contemplate, with their mind's eye, views of life so extensive and varied, as to correspond to a just system of social order. The due enlargement of their way of thinking,

would prevent their considering harsh, petty rules of conduct, as the precepts of wisdom. It would teach them to bear in mind the endless varieties of human dispositions; to perceive that many a trait of behaviour which, with views more confined, they might consider as a fault, should only be regarded as a peculiar moral feature, characteristic of a certain individual.

They ought, particularly, to learn nicely to discriminate those shades of conduct, which they ought not to condemn in another, though it might be unbecoming in themselves to exhibit them, from their being unsuitable to their character or circumstances.

Care should especially be taken to keep their mind opened and softened, by a sweet, elegant sentiment of the incalculable variety of charms, by which women may innocently become captivating to men.

When men thus strive, by their conversation, to liberalize, towards their own sex, the feelings of those females in whom they take a paternal interest, they should avoid one error which often renders abortive their attempts,—and they make many,—to inspire women with due charity towards one another. Though their hearts recoil with disgust on their hearing one female handle, with un pitying severity, the character of another, yet are they afraid to encourage women to exhibit as much indulgence in their censures of a blameable sister, as they are conscious ought to be shown to her; especially, if the reproaches to which she has laid herself open, concern the vice that is particularly infamous in females. There is no doubt that they have reason to dread that, if they do not discountenance, in a woman, a disposition to treat with lenity a frail one of their sex, they may think lightly of her crime, for the latter are too apt, when they speak in an indulgent, pitying tone, of a sinner of this description, to allow themselves to be impelled, either by some special motive of interest, or by a false, enthusiastic notion of generosity, to treat her guilt too much as if it were of a very venial nature.

They could be guarded from this error, by being taught more intimately to feel the importance and intrinsic value of their destination.

While men pursue, in such a timid manner as they usually do at present, the design of endearing virtue to women, by their conversation in its praise, they will commonly fail in attaching them to it.

To enable us deeply to feel the worth and admire the beauty of virtue, in its most enlarged, simple sense, we should know how justly to appreciate, in detail, each special virtue.

It is from the union of them all, that results that beautiful light of virtue, the contemplation of which makes us conscious that she can transform the heart thoroughly possessed of her, into a fountain of exquisite loveliness.

If we be taught to sacrifice any one good quality, that we may be the more induced to exercise another, we do not see any heart-warming motive for prizing the one which is thus recommended to us in preference.

Nor can we be engaged steadily to cultivate it, otherwise than by means of arid principles and prudential considerations, all of which may quickly vanish from our recollection, when passion urges us to disregard them.

The women, then, whose determination to adhere to the laws of chastity you seek to confirm, by countenancing them in the exercise of unfeeling rigour towards the unfortunate beings of their sex who transgress them, are not penetrated with a profound sentiment of the beauty and worth of this favoured virtue, for if they were, they would see it accompanied by every benignant, amiable quality, borrowing from them, and communicating to them, a divine, spotless radiance.

Harsh, narrow minded women, when they keep their chastity unblemished, think that the great advantage which they gain in doing so, lies in the acquisition of a right to give a free course to their malignant passions, against the females who are less prudent or less fortunate than they. They also believe themselves entitled to treat, with imperious arrogance, the husband and those men of their family to whom they believe that their virtue does honour.

Thus habituated, not to moderating their passions and reigning strictly over them, but, on the contrary, to suffering those that attack them,—usually unkind, vindictive ones,—freely to

rule them; should a guilty passion of an amorous nature chance to be kindled in them, it finds them totally unprepared to sustain a conflict with it. Notwithstanding their pride in their boasted chastity, they readily yield it a prey to a loved seducer.

When precautions are used, with success, to guard women against the illiberality of views, and uncharitableness of sentiments, to which the instinctive disposition to study man, or rather womankind, for the sake of increasing their own wisdom, is prone to conduct them, their propensity to make themselves individually the subject to the improvement of which their observations on life and manners immediately refer, renders their conversation both pleasing and useful to the listeners. It points out to them the practical application which can be made of every maxim uttered by the enlightened female in question; it prevents those maxims from appearing in an arid, preceptive form, since they only seem to run cursorily along the conversation, to enrich it and give it its proper nourishment; and it causes them to sink deep in every bosom, in the attractive guise of genuine, lovely sentiments, issuing from the speaker's heart.

§ 2.—Women's severity and capricious conduct towards their own sex, is sometimes owing to the vivacity and quickness with which, by sympathy with man, they take part in those emotions that the aspect and manners of females are calculated to excite in them.

I have mentioned, that women's sympathy, in this respect, sometimes excites in them such transports at the sight of a lovely female, that it would seem as if it was they whom nature had originally formed susceptible to the warmest emotions, on witnessing the charms of the softer sex.

I have also observed, that as in them emotions of this kind are totally chimerical, they are subject to a sudden reflux, which both marks an inconstant imagination, and also excites cooler, more substantial passions, of a contrary kind, such as that of envy, to arise and take their place, converting into an acrimonious dislike, their late visionary admiration.

To accustom women to that sober regulation of their own minds, which may be profitable to them in conjunctures pro-

per to awaken in them really profound, ardent feelings, it is advisable to teach them to check the violent transports of their imagination, on occasions where they do not fairly correspond with the genuine feelings of their heart. An occasion of such a description certainly occurs, when one woman is tempted to express herself as the enthusiastic admirer of the charms of another.

To teach women due moderation in rendering homage to female loveliness, it is above all things requisite to assure them that an air of being susceptible to receive, from the contemplation of it, enthusiastic impressions of delight, is by no means calculated to convince men, that they are inaccessible to the envy which the sight of a woman, more admired than themselves for beauty or graces, might be expected to stir in them. Few are the fair ones,—might it with truth be observed to them,—in whom envy directs itself, at a time, on more than one or two objects; so that their gazing with delight on the charms of one woman, does not prove that those of another might not be viewed by them with an invidious eye.

To convince men that they are incapable of becoming a prey to malignant vexation, on witnessing homage paid by them to any woman whatever, on account of her external charms, they should prove to them that they do not appreciate advantages of this nature more highly than they deserve; whereas a passionate mode of descanting on feminine attractions, only proves that they are entirely absorbed in the consideration of them, and that they imagine that she who possesses them, is exalted far above the most deserving persons of her sex, who have the misfortune not to be gifted with them.

Women should certainly study to acquire a fine tact to discriminate the nicest shades of those qualities, the possession of which by a female, tends to enhance, for men, her attractions. In proportion to their want of such a tact, would be their deficiency in an ability to comprehend the nature of the elegant graces, which virtue permits a polished society to exhibit, as well as their incapacity to help to civilize persons of the stronger sex. But their acquisition of it does not depend on their being fascinated, owing to a wild, disordered imagi-

nation, by the attractions of some particular fair one. The impetuous emotions thus excited in them, are totally adverse to their acquiring, by exercise, the power justly to mark all the varieties and gradations of female grace and beauty.

They cannot attain it otherwise than by coolly comparing the charms exhibited by a great variety of females, and observing the effect produced by them on the hearts of male beholders.

Men are, in general, much worse judges of female charms than they would be, did not their passions so readily take fire in favour of some particular fair one, blinding them to the attractions of all other women, and making them imagine that they see in her, graces which no unimpassioned eye can discern.

It is very well, certainly, that a lover's ardent feelings should have power to make for him so pleasing a metamorphosis in the object of his attachment: a cheering prospect is thence held out to young women, encouraging them to trust that, even though nature may not have been lavish to them of the attractions of the outward figure, they may still reasonably hope to win a lover who will think the contrary.

However, the illusions to which almost all men are, at least in their youth, subject, respecting the persons in whom female charms shine conspicuously, is a great impediment towards their ever displaying, on this subject, in real life, a nicely critical discernment; and as they are mostly conscious of the defects of their own judgment concerning it, they have a great deference for that of women, when they have reason to think their perceptions sufficiently fine and just, to teach them accurately to appreciate each other's claims to admiration, and that they believe them capable of deciding on them, with the coolest impartiality.

Women might often influence the sentiments of men, relatively to the charms of the fair, did they let them perceive that they consider them a matter proper to gratify their taste, but which can never inflame their imagination. By accustoming men, in their cool moments, to form their judgments, relatively to female attractions, with the eye of elegant artists, rather than that of passionate admirers, women would

probably contribute much towards refining their discernment, and hindering them from becoming so easily the dupes of false allurements.

They would also help to communicate to them a fine taste for the beauties of social order. Such a taste is much more the result of a perception of the graces shed over human existence, by the entire assemblage of lovely women, than of a passionate admiration of some individual charmer.

They would, by thus engaging men to cultivate the refined pleasures of taste, in one very principal department, do a great deal towards abating their relish for coarse enjoyments.

They would also, by exercising their own taste to the just appreciation of female graces and attractions, lessen the temptation, held out to them by their undisciplined imagination, to introduce or adopt whimsical, unbecoming modes of dress. Persons with a correct taste, in respect to a graceful female attire, would find it much less difficult to acquire sufficient influence over them, to engage them to keep their fashions within sober bounds.

§ 3.—To check, in women, the propensity to form headlong friendships with each other, their male friends should early impress them with the notion, that they do not, at all, consider such friendships as a test of the parties engaged in them being steadily actuated by generous feelings towards their own sex. They should, I think, make it well understood by them, that they only look on such intemperate friendships as a proof that the women who form them do not know how to moderate, with discretion, any of their native inclinations; for that an inclination to contract friendship with a female, is common in their youth, to most women, so that she who engages, enthusiastically, in such a friendship, and without due regard for the wishes of her family, only proves that she does not heed, in her intercourse with persons of her sex, to keep her emotions under the control of wise principles, and, therefore, gives to observers room to doubt whether, if a woman caused her to feel the access of angry or envious passions, she would not, also, freely yield to them.

The way, then, they should tell her, to prove herself truly

magnanimous towards her sex is, not to select a friend in it,—for doing which, with discretion, she may have no good opportunity,—but to behave with kindness and forbearance towards all women, according to her various relations with them ;

To treat with liberal justice both rivals and females at variance with her ; not to allow the haughty insolence of the former to provoke her into a wish to mortify them ; and to prove herself placable when offended by the latter, particularly if their aggressions respecting her be such, as to evince an inability to keep the temper duly controlled, rather than a bad heart.

Young women should, also, I think, be taught that it is of more consequence, towards spreading the pure charms of virtue throughout the social system, that a number of respectable females be united together by soft sentiments of friendship flowing, in common, from heart to heart, than that any two should feel an exclusive partiality for one another. Several virtuous female friends met together, form a nucleus of society, which most well disposed persons take peculiar pleasure in augmenting, by the addition of their company, and which is both attractive and improving to individuals of the other sex.

A virtuous woman, when she stands alone, or only appears in union with a single female companion, often suffers in the estimation of men, by a comparison with some charmer whom they well know to be far less worthy of respect, but whom they find infinitely more seductive, and in favour of whom they feel half inclined to enter into some composition with vice. But when a number of amiable women appear in one friendly band together, almost every man who enters their society, becomes, in it, deeply sensible to the worth of virtue, and of a state of social order corresponding to her dictates. Though he may choose, elsewhere, the object to whom he addresses a lover's vows, he still, in their company, fills his mind with pleasing types of respectable matrons.

He anxiously wishes his beloved fair one to emulate those types, and by doing thus, to obtain the approbation of the originals.(d)

A society composed of several virtuous women, united together in the bonds of a soft, durable, mildly indulgent friendship, would be more attractive for men than it is, and more induce them warmly to cherish praiseworthy sentiments, did the education and position of those respectable women, brace their moral feelings to such an elevated pitch, that their conversation would be proper to stimulate men to form and persevere in resolutions, of a nature to exhibit their character in a truly manly, noble light.

At present, the conversation of well intentioned women often appears insipid to their male visitors, from its being too chaste to kindle their passions by seductive allurements, while at the same time it is too tame to warm their hearts with a virtuous, spirit-stirring energy.

§ 4.—A judicious, successful attention to accustoming young women to behave, on all occasions, to their own sex, in a manner to prove them, steadily, under the government of generous, kind principles, would, in its immediate results, be extremely beneficial to husbands, as well as to all men whose relations with persons of the female sex were such, as to make them desirous to find them rational and amiable.

Women are less impelled by nature to sympathise with each other than with men, but if, in consequence, they confine themselves to the society of the latter, they are liable to become selfish, for the pleasure which they take in being the object of their attentions, accustoms them only to set value on them in proportion as they contribute to the satisfaction of their vanity. This passion a husband does not, usually seek to gratify, and where he does, as it is insatiable, he may make himself contemptible in his wife's eyes, and the slave of her caprices, by his adulation, and yet not content it. In the same way most of the men of a vain woman's family displease her, by not being sufficiently obsequious to her. Those whom age or infirmity has robbed of the attractions for females that they might once have possessed, must acquiesce in being harshly overlooked by her. Persons of the stronger sex, more calculated to stir in her the interest of pity than of admiration, could not induce her to express the slightest regard for them,

even by manifesting the most flattering sensibility to her charms.

But when a woman learns to be just and kind in all, even her most irritating dealings with persons of her sex, the case is quite otherwise. She cannot have attained to this self-possession and invariable submission to the laws of social love, without such an anxiety to improve her own disposition, by the habit of performing her duty in her relations with her neighbour, as must have prevented her from turning her thoughts to the hope of finding, in her associates, flattering admirers ; and have induced her rather to study their mental constitution, that she may know how, without weakness, to use, towards them, humanity and indulgence.

When, with this upright intention, a female has exercised herself, assiduously, in getting acquainted with the nature of womankind, the compassionate sympathies which she thence learns to feel for their follies and frailties, will not be checked by the line separating the two sexes. They will pass over it, and warm her heart with as much tenderness for the errors and miseries of men as for those of women. The very same degree of penetration which enables her to judge of women's nature, and to become sensible of great allowance being due to their infirmities, suffices to convince her that men, also, ought to experience from her, humanity and mild forbearance.

A true sentiment of order will be so deeply engraved on her mind, owing to the virtuous sentiments filling it, that she will readily learn justly to estimate the variety of tones which it may become her to use towards all persons of each sex, according to her relation with them ; but she will never be wanting, in respect to any of them, to the laws of justice and benevolence.

Quite contrary to most of those women who are governed by pride and vanity, she will feel more deeply for men in proportion to the nearness of her connexion with them ; both because she will be more intimate with the movements of their hearts, and that her upright mind will be true to the sentiments of nature. A husband, therefore, may be sure of meeting with, in her, a disposition to love his good qualities ; to pity and veil over his faults ; kindly to elude the occasion

of exciting him to the commission of them; and tenderly to counsel, comfort, and support him, in distress and sickness.

A woman has sometimes been induced to torment her husband, by a proud, illiberal desire, to mark her partiality to her sex, which has determined her to postpone the wish to please him, to the desire to exhibit the strength of her attachment to some female friend. But never, I will venture to say, has she been tempted to neglect her duties towards him, by an effective determination ever to prove herself humane and considerate in her relations with her own sex.(c)

NOTES TO THE TWENTY-FIFTH CHAPTER.

(/ See page 103.)

(a) Persons who seek to reform, in a woman, a presumptuous, self-willed temper, are too subject to fall into the habit of ill-naturedly thwarting her on all occasions. This only increases her defect, by assuring her disposition and by inducing her to think that she has no friend to look to but herself: so that she determines to bully her opponents into compliance with her wishes, in which design, owing to the love of peace that at times surmounts every one, she often succeeds. The way to deal with such a woman is, calmly and steadily, to resist her demands when they are unreasonable, and, with prompt kindness, to yield to them whenever it were not weakness to do so. This mode of acting would, at once, inspire her with an awe and an affectionate confidence, that would go far towards softening her temper and rendering it amiable.

The advice given in the following distich to a husband, applies to all persons in close connexion with a female, particularly if they occupy, by her, the vantage ground, in consequence of superior wealth, or of any other cause conferring greater consideration or power:

" Be to her virtues very kind,
Be to her faults a little blind."

(See page 103.)

(b) The disposition of well-intentioned women to keep their thoughts immediately fixed on their own mind, from considering its improvement as the principal duty allotted to them, while the attention of men, equally well inclined, settles more on the social system of which they ought to be supporters, to observe how they can best execute the task assigned to them,—this

natural shade of difference, in the mental views of the two sexes, is familiarly exemplified in the style made use of by husbands and wives, when they are speaking of each other to their confidants.

The former consults with his friend on the best manner of dealing with his wife, to the end that he may lead her to approximate, as nearly as possible, to the model of female excellence which his imagination loves to contemplate.

The latter consults with her friend on the mode in which she ought to conduct herself towards her husband, that she may, fully and wisely, fulfil her duties to him. She also takes peculiar pains in these confidential discourses, to mark the motives of her proceedings, whether as a wife or mother, in order to prove how attentively she studies, in respect to these relations, judiciously to discharge her duties.

(See page 104.)

(c) Persons of both sexes who consider it beneath their dignity, and inconsistent with their humanity, to listen to what may, perhaps, be a slanderous story, are frequently those who do the most mischief by allowing themselves to receive calumnious impressions. When calumny is freely circulated by those who do not scruple propagating it, though it certainly may have very pernicious and cruel consequences, yet it is generally followed by its refutation, which, in the end, commonly triumphantly dissipates it with the light of truth. But the persons who refuse to listen, in company, to any reproachful tale relative to private life, feel as much as others the necessity of acquiring some insight into the character of their acquaintance. They are, therefore, prone to hearken, in private, to some particular cronies, who frequently prejudice them against deserving individuals, by injurious reports, of which the refutation never reaches them, because they keep silence respecting them. In the mean time the evident coldness with which they treat the object of them, sometimes excites very disadvantageous, general impressions against him, for they are, frequently, persons of distinction, whose example carries great weight.

Those who begin life with a determination never to believe the harm spoken of any one, frequently end,—owing to their having often been deceived,—with such a disposition to suspect the virtue of all mankind, that an ill opinion, which they have once learned to entertain, of any individual can never, afterwards, be changed, however strong may be the proofs adduced to them of its falsehood.

(See page 111.)

(d) Sometimes a woman, slighting the company of her own sex, studies to attract men to her society by her own isolated fascinations. In acting thus her object is, usually, to excite, in them, amorous emotions. To that

end, she lavishes on her mind cares analogous to those which the amateur of flowers bestows on a hothouse, that he fills with every choice and rare plant fitted to delight the senses.

A considerable number of simple, unaffected women, whose minds are decked in unborrowed charms, resemble the various ornaments in some rich and duly cultivated country scene. Taken separately, they do not, usually, offer any remarkable attraction; but when a considerable number of them are seen together, they support each other in such a sweetly picturesque manner, that the spectator contemplates them with a much more durable satisfaction than he would feel, on witnessing the various and studied graces of the elegant coquette.

Though I believe it necessary towards the diffusion of suitable attractions over a good order of society, that virtuous women be, in general, very amiably inclined to each other, I am well aware that chaste minded women do not, apparently, seek the company of their own sex more than corrupt ones. I doubt, indeed, that there is ever a real friendly regard among females of a depraved disposition; but there is often a great show of it: for all descriptions of women can so much increase their charms, in the eyes of men, by a loving association with each other, that viciously inclined ones, aware of this fact, often unite together with apparently much amity, in order to inebriate their admirers by the display of allurements, which would lose their effect did they not all join in concert to exhibit them.

(See page 114.)

(c) Men and women, in their reciprocal conversations, sometimes declaim with a tone of hostility against the opposite half of the creation. I do not like such topics, for, let them be handled with ever so great an air of pleasantry, they seldom fail of exciting in those who take part in them some degree of heart burning. However, when they are introduced evidently with an intention of animating the discourse, by means of a playful wrangle, it is much better that the persons, who hear, in consequence, unjust remarks on their sex, should not take the matter seriously. But if it appear to them that the speaker goes so far as to merit a rebuke, I have generally observed that the best way to silence and confound a man, who rudely inveighs against women, is not to allow him to make his whole sex responsible for his opinions. He constantly speaks as if he were the organ of the sentiments of all men, and we ought to answer him as remembering that he only utters his own, and as believing them to be far less indulgent for women than those of most of his brethren. This mode of proceeding hinders the dispute from acquiring sharpness, which is commonly caused by the disputants considering the two sexes as universally arrayed against each other, and it renders the person, who has laid himself open to this rebuke,

ashamed of the ungenerous figure which he makes in comparison with other men.

Where it is a woman who merits censure for praising her own sex at the expense of the other, she should be gently told that if she, indeed, prove herself the steady friend of women, by using kindness and forbearance in all her relations with them, she is highly deserving the esteem of both sexes; and that, in that case, men will never be afraid of depositing their interests in her hands; being convinced that the woman capable of conducting herself with invariable goodness even to the most perverse of her own sex, will never exhibit an unfeeling heart or a want of principle to theirs.

CHAPTER XXVI.

OBSERVATIONS AND REFLECTIONS ON THE DISPOSITION OF WOMEN, CONTRASTED WITH MEN, TO OCCUPY THEMSELVES IN CONSIDERING THE EMOTIONS OF THEIR HEART.

§ 1.—Women, whether considered as intellectual or moral beings, are proper, by their influence over men, to prevent their contracting their views, by the confinement of their attention to one partial class of objects. In proportion, as appears to me, to the inferiority of their power to lay open some department of knowledge, by the exertion of intellectual faculties, is their superior aptitude to relish discoveries in every field of knowledge, and to explore them all impartially, for the sake of shedding a heart-warming light on the mysteries of nature.

Men, more desirous to exercise their powers on the elucidation and arrangement of some object foreign to themselves, than to apply to the acquisition of knowledge with a hope of its tending to the embellishment and enrichment of their sentiments, concentrate all their intellectual forces on the investigation of some one portion of nature's works, that they may study it with more success; and frequently become so fondly attached to the object which thus engrosses them, that they imagine that, in endeavouring to get thoroughly acquainted

with it, they exercise their talents in the only mode in which illustrious ones could be worthily employed.

§ 2.—The disposition of women, as compared with men, to keep continually in view the workings of their heart, appears still more remarkable when we consider them in a moral, than it does on regarding them in an intellectual light.

Men, from the robustness of their constitution, their attention to business, and the multiplicity of their avocations, are less exposed than women, to feel the blights of affliction; however, when they do suffer any subject of grief to take possession of their heart, they are less able to bear up beneath it. Quite absorbed in their sorrow, they have extreme difficulty in calling to their aid reflections proper to console or temper it.

Women, though they often grieve, have still such an elasticity of mind, such a constant, instinctive propensity to spread forth, in their bosoms, a sweetly soothing train of sentiments, that they continually turn their attention on every thought, calculated softly to assuage their sorrow, or convert it for them into a gentle source of tender melancholy.

Thus, if they have the misfortune to lose a dear friend, they readily learn to take in visiting his grave, in watering it with their tears, and decking it with flowers, a sad enjoyment, which they would not exchange to taste the most lively happiness that the world could offer them.

Men, in general, are forced to fly from grief, for when it seizes them, they find themselves weighed down by unutterable anguish.

But it is when some unexpected calamity surprises a woman, and the husband whom she dearly loves, that the buoyant elasticity of mind, which distinguishes her, and which is proper to support her courageously under the rigour of fortune, is most clearly to be recognised. A great, unforeseen misfortune, has frequently the effect of rousing a woman suddenly to perceive that the first of all earthly blessings lies in the consciousness of acting nobly. Hence, it has often happened, that a deplorable reverse has sufficed to change the moral relations, subsisting between a husband and the wife whom he had till then sustained as a helpless burden, that looked implicitly up

to him to support her weakness; but who, from the time that they were doomed to know adversity, filled the part by him of a guide, a comforter, and a model of firm resignation.

§ 3.—It is not necessary that women be unfortunate, in order to engage them to seek, as the first of natural pleasures, that of conscious magnanimity. If they usually, in high life, become too dependent on outward circumstances, it is that they are invited by their situation to lull themselves into the belief of having nothing to do, but indolently to bask in the sunshine of prosperity.

Let them be placed in circumstances, in which the exertion of some energy is evidently required, and where the ambition to display it nobly, is kept alive in them by the attentive eye of the public; then the heavenly spark which so quickly reminds them of having a heart proportionate to a high and lofty destiny, will be inflamed within them, and will capacitate them to make every sacrifice, as well as to counsel their friends to do the same, which may tend to consolidate the virtue and prosperity of their country.

§ 4.—Were women's minds, owing to the institutions and opinions prevalent in their country, judiciously warmed by the hope of earning the internal satisfaction derived from a consciousness of nobly corresponding to our destination, mothers would not appear so unequally gifted, in reference to fathers, as they do at present; in the power to love their children wisely, and never to form any views to promote their welfare, but such as subordinate it to the public weal: nor would they seem, in a moral sense, like millstones hanging about the affection of the husband and father, dragging him down into those selfish, partial concerns, with which weak, paternal tenderness, urges him to occupy himself; though, were it not for the solicitation of a beloved wife, he could summon up sufficient vigour of mind, to resist its temptations. His wife, so far from acting the part of a tempter, to induce him to give to his affection for their mutual offspring, too selfish a character, would encourage his love for them to direct itself on such lofty considerations, as would render it, ultimately, beneficial to the objects of it, as well as serviceable to his country and mankind.(a)

It is true, that the father would always take the lead in determining himself and the mother of his children, to seek their true welfare, by forming them to prefer, to every personal advantage, a diligent discharge of all their duties, both public and private: but when a just sentiment was once kindled in the mother's bosom, respecting the nature of the conduct to which she ought to be excited by the influence of maternal love, she would know how, better than the father, to keep ever present to her thoughts, all the variety of considerations by which her maternal sentiments ought to be held equitably poised, and prevented from degenerating into any extreme. A man has such difficulty in keeping his whole mind awake, so that it shall not be under the dominion of one particular class of affections, that, where he repels from his heart, weak, degrading sentiments of paternal tenderness, he is obnoxious to the danger, if his feelings be not duly tempered by the ascendancy of an amiable, though high minded woman, of manifesting, in his paternal relations, a cruel inflexible sternness.

NOTES TO THE TWENTY-SIXTH CHAPTER.

(See pages 119.)

(c) To make women as mothers, subordinate their attachment to their private interests, to a sense of duty to the public, would be the highest achievement which a system, calculated to raise the female character to its noblest pitch, could accomplish. In order to succeed in it, it would be necessary to bring the national institutions to bear greatly on this object, and, above all, to teach society to sympathize little in those demonstrations of maternal love, that have a selfish character. At present most persons have a more indiscriminate tenderness for a mother's feelings, than ought to be encouraged in a country in which women were placed in a duly commanding station.

Nature, agreeably to her usual mode of proceeding, gives us certain hints, which she leaves to our own reason, clearly to unfold and widely to apply, of its being her design that a mother's feelings should only excite deep, universal interest, when they have a magnanimous direction: for she impels almost every spectator to witness with disgust rather than pleasure, the

proofs of affection lavished by a woman on her child, if she be known to be a bad step-mother to her husband's progeny by a former marriage. The feelings by which mankind are governed towards mothers of this description, ought to be extended so as to convince women that every sordid selfish act to which they might be impelled by maternal love, would be universally viewed with painful displeasure. This, there is ample reason to think, would be a powerful mean to induce mothers to act in a manner to deserve being honoured by their country, and to inspire a general interest in their affection for their offspring. The number of good step-mothers at present, if I be well informed, greatly exceeds that of unkind ones, and I believe that it is fair to conclude, that many of the former have been partly determined to hold a praiseworthy conduct towards their step-children, by a respect for public opinion. Their relations with that opinion are not however near so close, nor so precisely marked, as they might be: their love also for their own children is still fundamentally selfish, urging them to seek merely their advancement in riches and honours, without troubling themselves to inquire whether the means by which they endeavour to obtain them for them, be calculated to injure their country. I believe too that there are few trials of women's generosity, more painful to a fond mother, than that which requires them to behave with maternal tenderness towards the offspring of a stranger, whom they see sharing their husband's caresses with the children whom they have borne to him, and oftentimes likely to inherit the greater part of his fortune.

If then, notwithstanding the great temptations of mothers to look with aversion on their step-children, their respect for public opinion frequently induces them to cherish in regard to them, tender, generous sentiments, what a noble public spirited disinterestedness might it not be justly hoped that mothers in general would learn to display, were they advantageously situated for the reception into their hearts, of the full influence of public opinion, and had they learned from their infancy to form enlightened magnanimous conceptions of maternal duties.

CHAPTER XXVII.

THE CHARACTER OF WOMEN IS OFTEN DEMORALIZED WHEN THEIR SITUATION INVITES THEM TO SEEK THE GRATIFICATION OF THEIR WISH TO BE PLEASED WITH THEMSELVES, NOT IN THE REGULATION OF THEIR MIND, BUT IN MAKING CIRCUMSTANCES BEND TO THEIR PRIDE AND VANITY.

Where the circumstances in which women are placed, are not such as to keep them constantly animated with the ambition to merit their own and the public esteem, by meeting, with wisdom and magnanimity, every change of fortune, the wish to be pleased with themselves, and obtain a flattering homage from mankind, for the part which they act in life, still continues to reign within them; but it is wild, disorderly, insatiable in its claims, and it does not engage them to study their own mind, or to hold it prepared for conducting itself with wisdom, amidst all the temptations with which external circumstances may surround them: it prompts them rather to study those circumstances, that they may arrange them in the manner the most conducive to the satisfaction of their pride, or of their taste for pleasure.

That such false notions of the sentiments that it becomes them to cherish, in order to enjoy the consciousness of rightly filling their station here below, and to render themselves praiseworthy ornaments to society, must lead the women who indulge these notions, into a line of conduct very prejudicial to the interests of a good social system, is sufficiently obvious; nor shall I attempt to enumerate all the evils, tending to its overthrow, which must abound in a nation in which many of these misguided females possess considerable influence. I shall, however, slightly take notice of the unsatisfactory position respecting them in which their wedded chiefs often find themselves placed.

In order that what I have to say on this subject may make the more impression on the reader, I shall draw a general comparison between the views with which the different sexes embark in wedlock.

Nature has very well secured both men and women from being slighted by a wedded partner, on account of possessing but an ordinary capacity, by causing all persons to be more intent on finding a companion for life, who shall dearly love, and behave to them kindly, than on uniting themselves to one distinguished for superior intellectual endowments.

The tokens, however, of love and kindness which married persons wish to receive from a wedded partner, are differently modified in each sex, on account of a difference in views and circumstances.

In men the principle of ambition occupies a smaller space in the mind,* than it does in women, though it strikes a deeper, firmer root in it. As it speaks to them principally of the internal forces that it becomes them to put in action, abstracting the consideration of them greatly from that of the object which they may attain by the employment of them, it does not attract their imagination by fascinating images, proper to convert it into a great source of enjoyment. When, therefore, they yield to the desire of making their social relations and external circumstances redound immediately to their happiness, they either form this desire as mere sensitive beings, or at least the inclinations stirring within them are of too indolent, tranquil a nature, to be under the influence of the ambitious principle.

'Tis these sensitive feelings, and their taste for indolent happiness, which predominate in their bosoms, when they picture to themselves the joys of wedlock. In the visions of felicity which then diffuse themselves over their imagination, ambition has no part.† The bliss with which marriage pro-

* In the following description, I mean no more than to set, in a striking contrast, the difference of views which prevails between persons of the two sexes respecting matrimony, when both have a high abstract idea of the joys which that state can confer, and desire ardently to enter into it, from motives in which self-love is quite predominant over social. I wish to make it appear, supposing these views fully to bear on their sentiments after marriage, what is the nature of those which they are likely to entertain for a wedded partner. But I do not, by any means, intend to stir the question; whether many persons when they enter into marriage, are strongly under the influence of views giving them a high notion, though one of a selfish kind, of the happiness which that state is proper to confer.

† They have a species of ambition, relative to marriage, but it is mode-

mises to inundate them, has nothing of that vague, indefinite character, that appertains to the prospects in correspondence with that insatiable passion.

By entering into that state, they hope to gain a good, which stands clearly defined before them, and which presents itself in indissoluble connexion with the wedded partner, who will, they expect, minister it to them. When, animated by this hope, they take a companion for life, and that, to the best of her judgment, she fulfils their expectations, every kind act of hers tells on their hearts, so as to increase their tenderness, and even inspire them with gratitude towards her. Though she may not strew over their path all the delicious flowers with which their youthful imagination had at first told them that it ought to be decked by a wife; their attention is so much drawn towards her; they have so much opportunity to appreciate her anxiety to please them, and devotedness to that object, that they willingly allow that, if they do not taste all the happiness which they had once fondly hoped for in a union with her, their disappointment is not owing to any failure on her part, but to their own original indulgence of expectations too high to be realised on earth. The great deduction, relatively to the sum of the felicity stored for them in the marriage state, which they make, after getting well acquainted with it, from the estimate that they had formed, while they only beheld it in perspective, does not prevent them from viewing a faithful, affectionate wife, with a heartfelt tenderness, that assumes, gradually, a deeper tone, as their union with her becomes more ancient.

When a woman marries, with a view, not to founding her happiness on the variety of sentiments of a pure, virtuous description, which her change of condition may be the means of putting into activity within her, but to render external circumstances more favourable to her tasting gratifications centring in herself, ambition is spread throughout her whole mind, and stamps its character on all her internal feelings. As it degenerates into vanity, by suggesting images to her of

rate, orderly and not selfish. It consists simply in the wish to see her to whom they pledge their vows a credit to them, whether by her connexions or personal endowments.

the great effects which she may produce, without engaging her to exert, laboriously, her faculties, in order to produce them, it induces her to seek her principal pleasure in the illusions of imagination. She is inordinate in her desires, and yet she is scarcely aware of any that engage her to love a husband. Vanity is extremely selfish; though it render the person possessed by it totally dependent on the homage or bounty of others, yet it never looks on them in any other light than that of agents bound to furnish it with the means of fruition. It considers nothing but those means, of which it is desirous to know whether they be in sufficient abundance. But let them be furnished in ever so great profusion, it inspires no gratitude to him who bestows them; for it whispers, to the heart ruled by it, that it receives nothing but its due from those who make the most strenuous exertions to procure it satisfaction. The man who has the misfortune to be united by marriage to a woman thus under the government of an overweening vanity, need never expect to be fondly soothed by her, except when she seeks to wheedle him into an unreasonable compliance with her demands.

Once she has made use of him as the instrument to put in execution her extravagant projects, and reduced him to an indigence that disables him from ministering to them any longer, she separates from him with abhorrence, and complains of the want of foresight by which he has involved her in misery.

CHAPTER XXVIII.

EXAMINATION OF SOME POINTS OF WOMEN'S MORAL NATURE,
INTENDED TO FURNISH ULTIMATELY STILL FURTHER PROOFS
OF THE TREATMENT WHICH THEY RECEIVE, AT PRESENT,
BEING INJUDICIOUS, FROM ITS WANT OF CORRESPONDENCE
WITH THEIR MORAL CONSTITUTION.

§ 1.—I have, in some of the foregoing chapters, applied

myself to convincing the reader of the great and manifold evils, liable to result from banding women to the control of legal disabilities, which discourage them from seeking to gain all that mental improvement that they might acquire, by a diligent developement of their native faculties ; while, at the same time, they are treated with an indulgence, inviting them to consider themselves as beings in whose favour fortune should ever be decked in smiles, and at whose feet she should hasten to lay precious tributes.

I shall present, in this chapter, various trains of observations, all combining to bear, ultimately, on the one object, namely : that of furnishing an additional reason to prove that women ought to be much freer than they are, to provide for their own independent maintenance, by a steady attention to laudable, industrious pursuits.

Nature, in distributing mankind into distinct portions, on which she has stamped differently modified characters, has pre-disposed each portion of them, particularly, to feel the worth of some special virtue.

As all the virtues are closely allied, by encouraging them to cultivate the one for which they have, naturally, a predilection, you do much towards preparing them for the exercise of the others ; whereas if, allowing them to neglect their favourite one, you endeavour to recommend another to their practice, you succeed but very imperfectly, because you do not give to their natural good qualities their due, orderly basis.

This principle seems to me to have been, hitherto, entirely overlooked by those who ordinate women's station, and suggest rules for their education.

Men are desirous that women should, particularly, prize in themselves the virtue of chastity, with all its attendant train of delicate, elegant feelings. They would gladly see this virtue guarded in their minds by principles of religion, of honour, by every sentiment, in short, which can, firmly, maintain its empire over them. Supposing that women ought to be still more sensible than they to the value stamped by this virtue on the female character, they are, continually, shocked and surprised on perceiving that crowds of them are unable to resist the slightest temptation to trample it under foot.

Notwithstanding the numbers of the sex whom they see willing to transgress its laws, they cannot help persuading themselves, that the woman must be an unnatural monster, who does not adhere to that virtue which they so much admire in females, with a stronger attachment than she does to her life.

And yet, the woman whom the slightest temptation can engage to depart from it, may not have been formed by nature, with a peculiarly defective moral constitution; for, strange a paradox as I may be thought to advance, it is incumbent on me to say, that nature has not given to women that quick sense that she has bestowed on men, of the charms and imposing dignity, which the virtue that is most ornamental to the female sex, can shed over it; nor has she, above all things, formed them with an aptitude to conceive the sentiment of its being their duty to practise it. She has indeed, in the early part of women's life, crowded into their bosoms a multitude of alarmed and timid feelings, the chaotic confusion of which, could alone be taught to subside, and give place to a beautiful, well ordered disposition of their sentiments, by their learning clearly to comprehend the nature of all the laws imposed on them by the virtue in question, and to feel a deep spontaneous attachment to them. But a discrimination between the feelings which essentially belong to this virtue, and those fearful, bashful ones, that are only like the refuse of the materials stored in their bosoms for the erection of its fabric, is denied by nature to women. They look anxiously to the opinions of men, that they may teach them to know what they ought, or ought not, to preserve of them. They have no absolute, native sense whatever, of the existence of such a virtue: when they acquire fixed notions respecting it, it is in consequence of their sympathy with the sentiments of men, or else of doctrines inculcated to them. Nay, men themselves, though, when they reflect and reason on this subject, they require from women a deeper, spontaneous sense of the worth of female virtue than even they possess, yet are governed by contrary feelings, where they follow instinctively the workings of their heart.

When they admire the timid lovely young virgin, are they charmed by the persuasion that the image of female chastity

stands as beautiful, as clearly defined, in her imagination as it does in theirs? Do they not on the contrary, love to think that she is in as total ignorance on this subject, as it is safe to allow a grown up girl to be; but that all that she has been taught, all the habits that she has acquired, have tended imperceptibly to nourish in her pure, delicate sentiments? Would they not start with horror at the thought of her being led into loose society, not merely because such treatment would be an outrage undeserved by her, but also from being aware that, owing to her being governed almost solely by habit, she might readily be contaminated?

The involuntary presentiments of men are well founded. Young women, where they have from infancy frequented a virtuous, elegant society, are long habituated, to an observance of all the refined laws of modesty, ere they form to themselves a clear absolute notion of this virtue. Though they early learn that they ought to be adorned with it, yet they look continually to the sentiments of men for teaching them the effects which it ought to produce on their behaviour, to make their possession of it unquestioned. All that young men whom they look upon as sincere friends, as for instance esteemed brothers, tell rational well disposed girls, relatively to the rules by their attention to which, modest women are distinguished, sinks deep into their heart, and they are carefully guided by it, satisfied that the counsels to which they hearken, are given to them by persons who know, much better than they do themselves, how it becomes modest females to act.

When women reject the method of having recourse to the sentiments of well intentioned men, for making them conversant with the genuine dictates of modesty, and lay down for themselves rules respecting it, on the supposition that they are better acquainted, than the other half of the creation can possibly be, with the operations of this quality in the female breast, they generally arrange such severe prudish maxims, under the head of the laws of female modesty, as plainly denote the want of a natural tact to discover the beauty and amiable nature of this quality.

A husband in the early days of marriage, delights, as it is well known, in teaching the feelings and imagination of his

bride, if he have espoused a timid maiden, to corroborate the principles which he presumes that she has learned, in setting clearly before her the lovely nature of female modesty, and making her justly comprehend its finest, most elegant dictates. Happy the youthful fair one resigned to a wedded lord, whose plastic mind is skilful to establish in hers, the proportions and symmetry of modest virtue !

If the consciousness of its unspeakable value, be not stamped by her chief in all the feelings of a married woman, she will, in proportion to her insensibility to it, be tempted to let her wandering imagination depict to her the charms in which an artful female, uncurbed by principle, may deck herself.

Women have much quicker perceptions to discover the wiles by which they may ensnare men, than they have to enable them to appreciate the sentiments that engage the lords of the creation deeply to reverence female virtue.

It is this want of an intuitive perception of the charms which ought to emanate from modest qualities in a woman, that occasions so many persons of the fair sex to cultivate those qualities from a cold principle of duty, without being warmed by the engaging sentiments which would result from them, were they duly cherished by them. The consequence is, that respectable women too often appear to adhere to modesty from insensibility, rather than from a profound affection for it.

I do not however believe that it would be possible for most, respectable single women, once they are no longer in the bloom of youth, to charm beholders by those simple unstudied graces, which they might still derive from a truly modest disposition, did nature cause a sense of its worth, and of the laws prescribed by it, spontaneously to shoot in their breast. When, by observation and reflection, they have learned justly to estimate the unspeakable value which it is proper to confer on a woman's mind, and the charms which it ought to shed over it, they must let unequivocal signs appear, of their having been led, by acquired principle and knowledge, rather than by native feeling, thus to pay to woman's most essential virtue and mental ornament, a full tribute of well founded admiration. The perception that their sense of its worth proceeds from well directed thoughtful habits, and not from spontaneous senti-

ments, opposes itself to their being adorned with any attractive graces in the eyes of spectators, even though they convince them of their sincere attachment to and just appreciation of this virtue.

Single women, however, advanced in life, offer a much more agreeable spectacle, when they thus let it appear, that they have learned from observation and reflection, fully to comprehend the value of female modesty, and to be aware of the nicest effects which it ought to produce on the external mien, than they do when they seem to be still under the influence of that simple, innocent confusion of ideas, which is so bewitching in fair young maidens.

The proper progress of modest feelings in single women, is produced by a gradual transfer of them from a basis of habit, and of a timidity that dares not inquire into the cause of them, to a basis of sound principle and enlightened reason. Innocence loses all its charms, and degenerates into stupidity, when a single woman advanced in years, appears as if her good conduct flowed from it, and that her conversation is adapted to favour the supposition of her being a total stranger to any thought, which could induce her to compare the pure happiness of virtue with the pleasures promised by vice. What pleases in a woman, whether married or single, who is past the bloom of youth, is, not certainly to hear her often, even with a good motive, turn the conversation on subjects, on which the chaste mind does not like to arrest its attention. It is to perceive that all her sentiments are so nicely regulated by the laws of modesty, that it is to be presumed, that she could not have arrived at such a clear and fine understanding of them, without having traced them far back towards their source. (a)

§ 2.—I have now adduced those arguments with which my knowledge of women's moral constitution has furnished me, to convince the reader,—who may himself have observed them much, though without having drawn from his observations any conclusions touching the natural organization of their minds,—that they have not that instinctive attachment to chastity, that would exactly be in harmony with the profound approbation with which men recognise in a woman the existence of this virtue.

I shall now expose my sentiments respecting their attachment to another good quality, or virtue, of which nature has predisposed them to entertain an original sense of the value, without collecting it from the feelings of men.

This virtue is probity in all its branches, comprising honesty in material transactions, candour and truth in the communication of thoughts, and faithfulness in engagements.

I do not mean, that a woman's imagination, similarly to a man's relatively to female chastity, is prompt to paint to her universally the charms which probity diffuses over the character of the person, who inviolably observes its laws. But women certainly, in the details of their conduct, mark such a consciousness of its being their duty to practise this virtue, that, had they an equally natural, deep-felt conviction of their being bound to observe the laws of chastity, it would not be difficult to render most of them commendable for their modesty, considering the care that is expended on engaging them to adorn themselves with this unspeakably precious quality.

That mankind are naturally disposed to look on what they possess as their peculiar property, may be inferred from the disposition of infants, who, as soon as they have sufficient intelligence to make the necessary observations, imagine that all the material things which they or their friends constantly use, belong exclusively to the person in whose service they are employed; and they are irritated, as though an act of injustice were committed, when they see any stranger take possession of them.

These abstract reflections on the nature of mankind, might naturally lead us to suppose that men, from being more inclined than women, to form to themselves general laws by the use of their reason, would more quickly than they, learn to respect their neighbour's right in his property, from the consciousness of expecting their neighbour not to disregard their right in theirs. The reverse however is the case. Women quickly perceive that it would be equally unjust in them to deprive another of any matter belonging to him, as it would be in him to rob them of any of their worldly goods; while it is necessary strenuously to inculcate this principle on the yet duc-

tile mind of men, for when the temptation to disregard it arises they are prone quickly to forget it.

The sentiment of their force suggests to them that *might* constitutes *right*; so that every thing is theirs which they are able to seize or keep. Though they know that where equal laws reign, this doctrine is abolished, nature continually prevails with them over instruction, making them feel little scruple in applying to their own use the property of another. (b)

Women, having the sense of their weakness present to their mind, cling instinctively to the general laws of justice, whose observance renders the weak as secure as the strong, in what they possess.

Men oftener than women manifest an inflexible uprightness in their transactions, because they have learned to fortify their native weakness, by steady principles established after mature reflections; and that, when they are accustomed to exercise with skill some business, involving the handling of other people's money, they become attached to honesty in their dealings, as being an essential part of that employment, in which from habit, and a love of making use of their talents, they take pleasure in being engaged.

Men too, as long as they have never transgressed the laws of strict honesty, perceive that it is very dishonourable to do so, and think that nothing could induce them to violate them: but let them once elude paying a creditor, let them once borrow without meaning to refund, and it is surprising how quickly they become insensible to the reproaches of conscience and honour: no subterfuge appears to them too shameful, if they can, by having recourse to it, decline discharging their debts.

When the principles of honesty that may have been taught to women, have ceased for a time to operate, and that they have been guilty of some fraudulent acts, it is still possible, in many instances, to awaken in them a sense of honour, engaging them to be just, or even magnanimous, in their pecuniary dealings. On observing the outward signs of what passes in their mind on these occasions, I think it easy to perceive, that their conscience, far more lively and restless than that of men, in taking cognizance of sins against probity, cannot be,

like theirs, lulled once for all to allow such sins to pass unreprieved.

§ 3.—Various reasons prevent the vivacity of women's conscience, in respect to these matters, from being noticed as it deserves.

First—Their great disposition to look up to men as their models, relatively to any line of conduct, the rules for the pursuance of which, are the same for both sexes, sometimes makes them consider it *manly* and wise not to be scrupulous in the fulfilment of their pecuniary engagements.

Even when they do not exactly think so, they are still led away by the example of dishonesty, which men so often set them.

Secondly—They are very apt, in their pecuniary dealings with men, to take unfair advantages, because men, in their dealings with them, very frequently quite disregard the laws of reciprocal justice.

When men are under the impulse of compassion, generosity, or gallantry, they eagerly expend for a woman, whatever sum the occasion calls for, and will not hear of her refunding it to them. If, on the contrary, they are prepossessed with the idea of a woman's being in more affluent circumstances than themselves, and that she does not peculiarly interest them, they greedily seize all opportunities to drain her purse, applying to her for aid without hesitation, and making her pay extravagantly high for any services which they render her. In short, they act as if sensibility, not a settled principle of justice, should determine the mode of conducting money transactions between them and women.

One of the parties, as they seem to suppose, deserving always the compassion and succour of the other, the latter would do very wrong should it withhold from it its due.

Sympathy with men determines many women to conform their conduct to the maxims which so frequently appear tacitly to govern theirs. Like their models too, they are more inclined to understand them in a sense favourable to their interests, than in one opposed to them.

However, though some women act, in consequence, as if they thought it no harm to cheat and beguile men out of their

worldly substance, a firm minded man, who would steadily show them that, where justice in money transactions was concerned, he made no difference between them and his own sex, would, I am persuaded, find it less difficult to awaken in them, than in men, a spirit of justice, where it had been allowed to slumber.(c)

Thirdly—Women are said to be, when they addict themselves to the practice of defrauding their neighbour, more hardened, and more inclined to glory in their wickedness than men. If this be true,—and, I own, that various facts, with which I am acquainted, incline me to doubt it,—I attribute it to their endeavours to impose silence on their conscience. It is necessary for them to drown its clamours, by conjuring 'up in their imagination splendid images of their hardy and noble feats; as such they seek to represent to themselves those offences against probity, which they tremble to see in their genuine aspect. Men have less occasion to keep their imagination in a ferment, tending to hide from them the nature of their dishonest practices, because their conscience, more quiescent, is less inclined to trouble their guilty repose.

Fourthly—Women's talents so evidently adapt them to succeed well in wily stratagems, that many men think that they must take pleasure in putting them in 'practice; and that accordingly they must have naturally great inducements to incur the guilt of fraudful duplicity.

Women have indeed a species of talents which fit them for undertaking a disguised warfare to be carried on by a series of deceitful, ensnaring arts. When their character is debased by oppression; when they are taught by men,—what they used, as I understand, commonly to learn from them,—that they are arrogant masters, but that women, notwithstanding, can contrive to cheat them out of the empire of the world, so skilled are they in the art of duping and blinding them, then do they frequently become dexterous deceivers. But this is not what they are inclined to be, when their sentiments are unfolded by kind, liberal treatment, as, I believe, is now acknowledged by many. For, along with the custom, once too prevalent among men, of treating them with a humiliating superciliousness, the opinion also seems to be greatly explod-

ed, of their being consummate in the art of inventing plausible tales to impose on a husband's credulity.

Woman, with little stay in herself, either from a consciousness of force, or a sentiment of order, instinctively searches some steady rule of conduct. She finds such a rule in the determination ever to be candid, sincere, and faithful to her promise. Her heart does not feel at ease; all does not seem to her calm and well ordered in it, when it can charge itself with any duplicity.

Such a love of sincerity in her speech, and of fairness in her conduct, admirably fits her for the place which nature designs her to fill, namely—that of a being subject to a superior, who is charged with the care of developing, fashioning, and elevating her mind. To render such a task practicable to man, it is necessary that her heart, free from disguise, be, in a close relationship, thoroughly laid open to him, and that she practise no deceit with him.

§ 4.—I have, in my last section, taken a view of those properties of the human mind which resist the operations of woman's native consciousness of the worth of probity, and against which it is, in every state of society, necessary to guard, that they may not render inefficient the impulse within her, of the moral sense, urging her to the practice of that virtue.

I shall, in this section, add two more obstacles to the love of probity shining in its full lustre in her heart, that seem, more than any of the former, to owe their existence to the peculiar institutions and customs by which the nation is ruled.

The first of these obstacles consists in married women not being allowed, by industrious occupations, to acquire personal property. It is true that the probity which ought to be inculcated in women, extends to the regulation of many parts of their mode of being, besides their conduct in money or mercantile transactions. An upright manner of dealing, however, in regard to them, is what ought to form the basis, on which their probity, in all its variety of aspects, should be reared.

'Tis such transactions that offer a tangible, mechanical rule, by which the public and themselves can, exactly, calculate the laxity or strictness of the honest principles which guide them.

If they be well accustomed to those transactions, and to the manifestation, in conducting them, of an unimpeachable probity, it will not be difficult to induce them to extend their views over all the ramifications of this virtue, and to determine them to keep it, in its widest bearings, in vigorous possession of their heart.

But if little opportunity be allowed a woman to become conversant in the mode of regulating pecuniary affairs, the precepts of probity that may be taught her, appear to her desultory and abstract. She does not learn to apply them clearly to her own conduct, nor to seize them in that orderly method by which she can easily detect the slightest transgression of them, so that she, continually, offends against them without being aware of her fault: by her thus learning to slight, or not to heed them, her principles are undermined, and all her moral feelings are thrown into confusion.

Little can, then, be done towards stamping, in women's mind, just, comprehensive principles of probity, till their industrious faculties are left unshackled, and that they are trained to the management of considerable pecuniary concerns.

The second obstacle that, at present, prevents women from acquiring just, magnanimous principles touching the virtue of probity, is the degenerate, demoralizing notion which so universally prevails, that each individual, in all matters of commercial exchange, ought, simply, to attend to his own interest, leaving it, entirely, to the opposite party to take care of his; thus making all affairs of this kind the occasion of a petty, concealed warfare, over which self-love exclusively presides, and wherein our duty towards our neighbour is totally forgotten.

I own, that I do not think it probable that civilized nations would ever have arrived at the pass, of considering a sordid, distrustful principle of selfishness, as legitimate monarch of the whole field of lucrative transactions, were not that field too exclusively occupied by men, in whom attention to their own interests readily acquires a character of selfishness and injustice.

Were women allowed sufficiently to appear in it, the deformity of the principle which teaches us to pursue a profitable

business solely for own emolument, and with an intention to outwit, where we can, those who deal with us, would be seen in such a revolting light, that pains would, as I conjecture, be generally taken to instil into the persons, engaged in mercantile affairs, a more generous way of thinking. Nor would these pains, as far as women were concerned, be ineffectual, for they would put into activity their native sense of probity, and determine them, in their commercial bargains, fairly and openly to accord to the opposite party, advantages equal to those which they would claim themselves. These pains would not be lost on men either ; for though dishonest ones sometimes take advantage of an unsuspecting principle of equity in a woman, the more easily to plunder her of the gifts of fortune, yet, where many females appeared incapable, in worldly traffic, of exhibiting a sordid attachment to self-interest, men would admire and imitate their honorable proceedings. Where they are not wholly corrupted, they are, readily, roused to emulate sound, lofty principles of probity, displayed by their female friends.

However, at present, established principles, concerning the mode of conducting pecuniary negotiations, are formed to correspond to the natural operations of men's character, and women adopt them to the entire disfigurement of theirs, and to the obliteration, in a great degree, of all that is fair and noble in their native sense of justice.

In arranging affairs of interest, they only see one side of the question ; the side that represents to them their own rights ; for they hold it as an unquestionable fact, that the person with whom they are settling these matters, is wholly bent on securing his : nay, they generally conclude, that he is so eager to increase his gains to the utmost, that he will not scruple to endeavour, unfairly, to overreach them.

Far, then, from an affair of business which they may have to transact, contributing to keep sentiments of honesty and fair dealing in exercise in their mind, it excites them to cultivate for wrong purposes, that intellectual subtlety which distinguishes them, and which, where they make an ill use of it, enables them to become very artful and deceitful.

When women thus turn their thoughts, exclusively, to the

advancement of their own interests, without considering, in the least, an opposite party's reasonable claims, they arrive, quickly, at the belief that whatever they wish for is their right, and having thus set up, in behalf of themselves, a false standard of justice, they discover, frequently, great pertinacity, and a very shrewd discernment, in carrying into effect their determination to set up to it.

Then do the unfortunate persons who have to deal with them, bitterly contrasting their worrying caprices, unfeeling arrogance, and rigid care not to exceed in remunerating their services, with the forbearance and liberality which they often experience from men, conclude that the female sex is neither gifted with the humane feelings, nor the sense of justice which abound in the lordly one.

§ 5.—Little can be done towards causing the principles which sustain the virtue of probity to acquire a fully comprehensive development in women's mind, till their situation has been sufficiently widened, to admit of their paying close, methodical attention to affairs of interest.

Where they have a considerable, hereditary fortune, they should be early accustomed to receive their ~~rents~~ themselves, also to hold an accurate balance between their income and expenditure.

Girls in stated circumstances should see a great number of mercantile employments, inviting them to earn, by an industrious application to them, an independent livelihood.

The skill which they would acquire by the exercise of them, would, almost always, after marriage, serve to make them useful assistants to a husband.

But, as I have stated in a former chapter, they will not apply to the acquisition of industrious habits, if married women be not allowed by law to remain absolute mistresses of their property and fruit of their industry.

§ 6.—Besides training girls to seek, in a conscientious manner, to manage or increase their fortune, different measures should be taken to inculcate on them the value of probity, and habituate them to a strict adherence to it.

I shall specify some of them.

Girls should be taught to reflect on the cruelty and injustice

of tormenting a shopkeeper, wasting his time, and spoiling his goods, by tossing them over, when they have no thoughts of buying them. They should also learn to inform themselves, carefully, of the reasonable, current worth, of the commodities which they intend to purchase.

Then, should it appear that the merchant asks too much, to offer for them fairly, according to their knowledge, rather than stand higgling about the price, in the unhandsome manner in which they sometimes do, as if their object were to worry the merchant into a surrender of his goods to them, without any profit.(d)

§ 7.—I should like to inculcate on girls the maxim that people's time is their property, and that therefore they would commit an injustice did they make themselves be waited for, by those who had appointed to meet them at a particular hour.

Their preceptors should, however, avoid binding them down to a mechanical accuracy in the observance of rules or engagements. A girl's natural disposition is repugnant to her being treated as a living machine, nor could she long find herself obliged to behave as such, without feeling wearisomeness and depression of spirits.(e)

§ 8.—Girls should, also, be carefully taught that justice requires persons in power to seek to gratify the reasonable wishes of their dependents; also to rebuke them for a casual neglect of duty, with moderation and indulgence.

They should not, I think, be told that a woman ought, on no account, to have recourse to that angry mode of reprimanding, which may be termed scolding.

A scolding, particularly from a female in authority, usually causes great pain to the person to whom it is addressed, but on that very account, if it be well timed and in just measure, it checks, in their first rise, disorders which might otherwise call for harsher, severer penalties.

But girls should be taught that a scolding, to persons who fear it, is a punishment—oftentimes a very afflictive one,—which it would be highly unjust to employ without necessity. She who frequently administers it, renders herself justly liable to the reproach of cruel tyranny towards those on whom she in-

sicts it; unless they have become so indifferent to her wrath, as to hear, with utter insensibility, the expression of it.

In which case she grievously impairs her own dignity.

Girls should, then, be taught that the plea of a hasty temper is no excuse for a woman angrily reprimanding her dependents without a sufficient cause, no more than it is for any other act of injustice.

They should learn to think that a woman, just and equitable in all her proceedings, only scolds with a sincere intention to correct a fault, and with a hope not to have occasion again to inflict this punishment.

Care, I think, should be taken to impress on their minds the conviction, that the mistress of a house commits some error in the management of it, when she finds it necessary to scold frequently or intemperately. A little scolding will suffice where her reproaches cause pain: and she is wrong, as appears to me, to keep the servants, or to rear the children at home, who hear, with indifference, the words by which she announces that they have incurred her displeasure.

§ 9.—I would, also, accustom my female pupils, when they are asked a question, to giving a precise answer, fairly replying to the demand made. Girls—sometimes boys, though not near so often,—are very prone, when they are asked a question, which, from some motive, they do not like to answer, to give a reply, that does not tally with it, as if they mistook your meaning.

They are often allowed to escape a rebuke, by this apparent obliquity of understanding; however, when the habit of affecting it grows up with them, it commonly ends by rendering their mental vision so confused, that they cannot, clearly, see the mode in which the principles of rectitude, whose truth they may abstractly acknowledge, apply to their practice.

They then commit unfair actions, without perceiving their injustice, if, to render it evident, it would be necessary to enchain two or three ideas regularly together.

When girls first begin to seize, in a wrong point of view, the sentiments which they hear uttered, the error of this proceeding, and the pernicious results that it may in future have, should be carefully explained to them.

They should never have to fear punishment, nor harsh reproaches, when they explicitly answer a question, or candidly confess their faults.(f)

§ 10.—My great object in the education of girls would be, to make them feel an effectual wish,—by which nature has amply disposed them to be moved,—to correspond, as nearly as human infirmity admits, to the following maxim of the poet—

“Just be your thoughts, and every word sincere;
“And know no wish but what the world may hear.”

Such fine, comprehensive principles of probity, rendered efficient in their bosom, would not, by the artless simplicity which they would effuse over their conversation, cause them to be less interesting in general society, or less enlivening to it. They would only give them the custom of explaining their real sentiments on any given topic, and, in consequence, by turning their attention more closely to the consideration of them, would deepen and multiply them.

They should also be stimulated, by their position and education, to concern themselves, much more than they do, in many of life's interesting affairs.

Various topics, proper to animate conversation, might then be discussed in their presence, and they would be able to fertilize and embellish them with an inexhaustible abundance of ideas, owing to the high cultivation of their minds, and the variety of their individual characters.

§ 11.—In respect to their conduct in close domestic relations, the advantage of training girls to a strict observance of the dictates of probity, would be unspeakable.

It would render the task easy of confirming them in a respect for that virtue whose practice is most recommended to them. They would naturally avoid staining themselves with the opposite vice, considering that it is one of which they could not usually be guilty, without committing, also, many acts of perfidy and duplicity, in order to hide excesses which, should they be publicly unveiled, would plunge them in a gulph of infamy and ruin.*

* When women who go astray at the same time that they artfully elude awakening the suspicions of their husbands or society, feel remorse for their

Besides, attention in well trained women to affairs, by means of which principles of honesty and sincerity would be kept in continual exercise within them, would serve to make the current of their thoughts take an orderly direction, and would give them a sense of their own dignity and importance; both of which results would foster in them the disposition to conduct themselves respectably.

NOTES TO THE TWENTY-EIGHTH CHAPTER.

• (See page 130.)

(a) To illustrate my meaning. What can be more ridiculous or displeasing than to hear elderly, single women, gravely debating the cases wherein they might, becomingly, marry men much younger than themselves, and talking over this matter with an air of being as much engrossed by processes of calculation, as if they were determining the occasions wherein it would be advisable for them to purchase an estate, or to entrust their property to an agent?

I own that ignorance and innocence pushed thus far, efface, as I think, the characteristics of modesty. And here, while I am on this topic, the further to illustrate my sentiments, I shall yield an affectionate homage to one single lady, (she was a Frenchwoman,) of my particular friends, in whom, when she no longer was in the bloom of youth, the characteristics to which I am alluding, shone distinctly, and gave to her a singular charm. 'Twas one which did not, indeed, render her an object of love, nor did she form any pretensions to being so, but it induced persons, more framed than I am, to be deeply affected by the beauties of a pure mind, as exhibited in the outward manner, to take a real interest in her. Totally removed from either coquetry or prudery, an amiable dignity reigned equally in her tone, whether she addressed men or women, though, as became her situation, she spoke more to the latter.

Her own conversation rolled, entirely, on those pure topics, that present no idea to the mind which may not be fully expressed; yet, when more ticklish themes, covered with a suitable veil of decorum, were introduced, she did not seem either alarmed or offended.

If required to speak on them, she did so in short, simple, well chosen conduct, they are usually, I believe, to the full as much pained by a consciousness of their perfidy as of their impurity.

terms, and then turned the conversation to subjects more agreeable to her. In short, every word which she said was so perfectly modest, that you could not but acknowledge that she had, indeed, a chaste mind: for it appeared that her thoughts glanced sufficiently towards forbidden subjects, to enable her to compare virtue and vice, and to give a heartfelt preference to the former.

I must say that, frequently, on listening to her, I have regretted that such charms, as I admired in her, were not, oftener than they are, to be found in Irishwomen.

(See page 132.)

(b) Though it appears to me that the disposition to invade another's rights to property, which men so readily learn to manifest, is the result of that consciousness of force which appertains to them, I am far from thinking that truly courageous men are the persons the most inclined, practically, to despise the precepts of justice.

On the contrary, I believe that the faults which attend an imperfect kind of courage, are best corrected by that quality when it exists in admirable relative perfection: for, I am certain that the man of such undaunted courage, as never to shrink from the discharge of his duty, however painful and perilous, is he who is the most likely to form, and invincibly abide by the resolution, to be true and just in all his dealings.

(See page 134.)

(c) The greater disposition of women than of men to honesty in their dealings, is commonly, I believe, perceived, though it is very rare to hear it explicitly taken notice of. Those who find, from experience, that the fidelity of the former to their engagements, is more to be trusted, in affairs of interest, than that of the latter, attribute this difference to the goodness and tenderness of women's nature: whereas it proceeds, partly at least, from an honorable sentiment which, more pertinaciously than it does in men, connects itself with a consciousness of upright proceedings relatively to those affairs.

(See page 139.)

(d) Did customers, in general, more particularly female ones, usually show a disposition to deal at a word, with merchants, and to allow them a reasonable profit, commerce in retail would become a mean of accustoming mankind to the entertainment of kind and honorable social feelings. Merchants would gladly, by their quickness to conclude a fair bargain, correspond, entirely, to the kind, considerate disposition of their customers, for they are too much tormented by the continual disputes which cheapening

their articles occasions, not gladly to abide, at once, by a reasonable price, could they prevail on customers to be satisfied with this compendious method of concluding bargains.

(See page 139.)

(c) The fitness of men and inaptitude of women to coalesce together into a social corps, resembling an animated piece of mechanism, and proper for the dexterous execution of some specific design, form one of those features of character wherein we observe, in the mode of being of the two sexes, a distinction that renders their influence mutually beneficial.

There is no doubt that the aptitude of men to combine together, like a number of similar instruments, to hasten the accomplishment of the same end, is absolutely necessary towards the execution of projects, which prepare mankind for a state of civilization. However, by deadening the moral feelings of the persons whom it induces to sink into the condition of mechanical agents, it both occasions them to have a wearisome sensation of the tedium of existence, and also disposes them to lose sight of those principles of justice and humanity, to which the operations of their understanding ought to be held subservient.

Woman's conversation, by quickening their moral feelings, renders them more sensible to a pleasing consciousness of existence: their influence, were a suitable extent and direction given to it, would also engage them to keep a righteous code of principles constantly present to their thoughts, and never to swerve from it, however they might combine the better to attend to business. On the other hand, men give clearness to women's understanding, and steadiness to their mind, by teaching them to take sound, methodical views of the affairs claiming their attention: they render their industrious powers much more available, by presiding over the operations of them.

(See page 141.)

(f) Were attention paid to training girls to the habit of accurately replying to questions, and of neatly arranging the matter of their discourse, a great deal would be done to promote the peace of the marriage state. I have known various instances of a husband and wife, who were continually jarring together, because she constantly misapprehended his meaning, however clearly he might express it; and on account of his impatience at her answers, which never bore on the point in question, or at her expressions, so awkwardly arranged, that they had quite a different meaning from the one which she intended to give to them.

Yet it is not from any inevitable confusion of ideas, occasioned by a defect in their organization, that women so frequently betray a great dis-

order in their faculty of comprehension ; when their interest calls upon them to please strangers, who will not be satisfied without receiving categorical answers to the inquiries which their affairs lead them to make, they soon acquire the ability to give an answer to the purpose, and to express their thoughts with clearness and precision.

CHAPTER XXIX.

INQUIRY, AND REASON FOR MAKING IT, INTO THE ORDER IN WHICH THE VIRTUES SHOULD BE GROUNDED INTO THE DISPOSITION OF MEN.

§ 1.—The reflections consigned to my last chapter, tended to the elucidation of my opinion, that probity should be considered, in a woman, as the fundamental virtue of which the groundwork of her mind ought to be formed ; for that it is on this virtue alone that the rest of those which ought to fill it, can be solidly established.

But it would be a very defective, as well as impracticable undertaking, to endeavour, even in the most judicious manner, to elevate woman's character, by submitting her moral feelings to the sway of all the virtues combined, were that of man allowed to run into disorder.

The influence of virtuous, enlightened women, is essential towards elevating the manly sex to its highest degree of relative perfection ; but still men cannot derive, from the influence of their female companions, all the improvement of which their character is susceptible.

They must have in themselves some original root of virtue, more particularly as it is really they who deposit, in women's mind, the first germs of the virtuous, orderly principle.

These germs must be sound, otherwise their corruption will vitiate the moral plant—assuming the name and honour of virtue—which rises in, and spreads through, the mind of women.

It is, then, useful to inquire whether there be any particular order, in which the virtues should be ingrafted into the disposition of men.

I have mentioned that they are not so deeply sensible as women, to the obligation of adhering to probity. However, since, so long as they inviolably obey its dictates, they are sensible of its being a virtue, from whose laws an honorable minded man ought to scorn the slightest deviation, it may be thought that, by encouraging in them this sentiment, and by training women to a scrupulous love of probity, we might succeed in making this virtue serve also, in the breast of men, for a groundwork firmly supporting all the others.

There can be no doubt that, by closely confronting the sentiment of probity, in those men in whom it remains unallied, with the same sentiment in women who have learned to cherish it in its utmost purity, you may make their reciprocal influence and emulation strengthen in both, an attachment to it.

It is the more necessary, too, that every measure should be taken to engrave, in the youth of the two sexes, a deep sense of the value of probity, because, by training them to recognise the worth of this virtue, you can begin, from the first dawn of reason, to fashion their dispositions in an orderly mould: since it is a virtue that they have opportunity to practice as soon as they can learn to distinguish between right and wrong, and the understanding of which is quite on a level with their infantile capacity.

However, this virtue does not seem to me to be one, a sense of whose worth nature has most prepared men to feel.

And, if there be any other, whose importance their heart is more inclined to acknowledge, it must be assiduously cultivated in them, otherwise their character will inevitably become depraved.

Many persons, on hearing me make these remarks, would, perhaps, immediately conclude them to be just ones, from supposing that I must allude to courage, since it, rather than probity, is esteemed a peculiar manly virtue.

I must own, however, that, in what I have said concerning a yet unnamed virtue, I have not had courage in view. 'Tis a quality which I esteem highly, as believing that every virtue requires to be animated by it; yet, abstractly considered, I look on it as perfectly neutral, adapted to become either vir-

tuous or vicious, according to the nature of the employment made of it.

Nay, I believe, that, when it is thrust forward into the place of man's most honorable, distinctive quality, it is almost always used to serve vicious purposes. Virtue requires to reign supreme, in the heart that acknowledges her empire, and to choose herself the aim for the accomplishment of which she puts in motion the forces at its command.

Courage, therefore, when it is enlisted in her service, must always fill the subordinate station of an instrument.

I shall then speak explicitly, and declare, at the hazard of being thought to assert a most untenable paradox, that the virtue respecting which men have been most predisposed, by nature, to a consciousness of its being their duty to practise it, is the one that they are accustomed to term a virtue peculiarly incumbent on females.

If it be a principle generally acknowledged in the great majority of countries, whether civilized or otherwise, that only from women does the virtue in question claim a right to absolute submission, how, it may be asked, have I alone discovered that the heart of men is prompt to give them notice, that its laws are, also, strictly obligatory on them.

In anticipating this objection, I answer that I do not speak of barbarous countries. Wherever man is sufficiently uncivilized, steadily to conduct himself agreeably to the principle that *might constitutes right*, there his moral sense is not developed, and he surely follows, without remorse, the guidance of his urgent passions.

But the case is widely different in countries where men are sufficiently civilized, sincerely to feel the conviction that *right* exists independently of *might*, so that justice demands from the strong a respect for what is due to the weak.

Men, once they are civilized to such a degree as clearly to comprehend that the laws of justice are widely distinct from the arrogant claims of superior power, could not be endued with that sound reasoning faculty with which they are so eminently gifted, if they did not perceive that the fault in question, since it covers with infamy the female who has been dis-

covered to be guilty of it, is one from which justice and pity command them also to abstain.

However, their understanding might, speculatively, assent to the truth of such a proposition, and yet leave their passions unbridled, were not their heart inclined to second the conviction of their reason, by threatening them with a severe pang of remorse, should they go counter to its conclusions.

But their heart is inclined to second it, and to make them feel remorse for violating the virtue in question.

When men have themselves trampled under foot this virtue, why are they so clamorous in urging yet uncorrupted youths to follow their example? Why do they inculcate on them that they have, if they be manly, passions which they cannot withstand? Why do they loudly scoff at the principle that perfect innocence is respectable in their sex; and vehemently affirm, in defiance of the lessons of experience, that the men most deserving of confidence and respect, for their kindheartedness and fidelity, are those who do not impose on their passions painful restraints? Their motive for making all this outcry in favour of their own misconduct, evidently, as I think, betrays itself in their tone. It is that their heart reproaches them with it, and that they seek to drown its voice. They endeavour to effect that their guilt shall be thought lightly of in society, both that they may be countenanced in the opinion that it ought to be considered as a mere bagatelle, and that they may not be humiliated by encountering persons who consider it of too deep a die to be treated with levity.

When I reflect on the full success which has attended the efforts of unprincipled men, to induce society to look, with indulgence, on the vice for which they claim an exemption from censure, and that I recognise, that youths, notwithstanding, till their hearts become completely corrupted, let it appear that their conscience secretly reproaches them with their transgressions against a virtue, which, they have too much reason to believe, would, in the estimation of society, be no ornament to them, I cannot avoid being struck with the conviction that nature, in spite of the violent appetites which she

has given to men, has engraved in their heart a very profound sense of its being their duty to master them.

Sure, I am, that if society and instructors were inclined to connive at the errors of women, as they are at those of men, most of the former would abandon themselves to depraved inclinations, and be yet unconscious of doing wrong, while men, assuredly, cannot begin to go astray, without feeling the stings of remorse.*

It will, perhaps, be objected to my assertion, that women's principal virtue ought to be also binding on men, that in that case there would exist no parity between the duties imposed on the two sexes, since men are treated with, to the full, as much rigour by the public, if they fail in demonstrations of courage, as women, if they transgress the laws of chastity. It might therefore be affirmed, with some degree of plausibility, that it is just to require, from women, a more rigorous observance of these laws, unless you allow that it is their duty, as it is that of men, to display, on all occasions, an undaunted courage.

But a little consideration will demonstrate to us, that the cases are widely different.

The public do not demand courage from women, on account of their feebleness, it being a quality the exercise of which requires some constitutional vigour.

Men are formed, not only to be the champions of their own rights, but of those of the public; who think themselves entitled to observe if they have the energy and courage requisite, for fulfilling the important trust.

On the other hand, the public watch women's conduct carefully, to make them feel the necessity of keeping it correct, because they are in a subordinate situation, and always, in some degree, under the tuition of society at large.

Women, therefore, have not to dread the censure of the public, on account of cowardice, because they are weak. Men ought not to have to dread the public taking cognizance of

* I have been credibly informed that where a man who has, in various ways, mispent his youth, repents in the sequel of his early offences, the transgressions, that most trouble him, are commonly those that he committed against that virtue which youths are taught to think too slightly of.

their private conduct, as much as of that of women, because they are more independent beings ; differing from them in this, that, in some respects, in which women are amenable to the opinion of the public, they are only accountable to God and their conscience.

But their independence of earthly tribunals, ought not to induce an upright man, to transgress those laws of virtue, for the violation of which women are severely punished.

If men have the duty of courage imposed on them, in addition to those which women ought to fulfil, it is, in consequence of their high, independent rank in the world, and they have no right to complain of that commanding rank bringing with it an augmentation of duties.

The position that chastity ought to be considered merely as a womanly virtue, since courage is a manly one, is totally untenable, for there is not any analogy between the operations of the two qualities. No man,—at least in this part of Europe,—will say, that he is ever so strongly tempted by his heart to act with cowardice, as women often are, to fall into the vice which disgraces them.

Nor will any man affirm either, that women have it in their power to make him as cowardly as themselves, as men have it in theirs to entice women to share their licentiousness.

Chastity is, certainly, a great virtue in women, because a virtuous order of society could not flourish in a nation, where it was not highly revered in females, and where they did not, usually, preserve their hearts and persons entirely free from pollution. But it is still a greater virtue in men, because they cannot adhere to it, without manifesting that persevering energy, in the exercise of self-control, which constitutes the very essence of virtue.

The chastity of women puts them in close relation with the sentiments of society. It is like the lovely verdure with which the trees clothe themselves beneath a balmy sky, and the flourishing of which depends on the congenial nature of the ambient air.

Let a chaste minded woman go into a company in which she is treated with disrespect, from her disposition being mistaken, and she recoils with horror. It seems to her as if the

error which her society is in has stained her purity, so that she requires to recollect herself to be assured that she is still as immaculate as ever. Should she long continue to be treated in a manner unworthy her spotless character, she will be in great danger of really becoming what, in the beginning, she was supposed to be: or, if she still maintain her virtue unallied, it will, in some degree, change its nature; it will no longer exhibit that amiable timidity which characterizes modesty, but will assume the air of superiority that appertains to fortitude, when it is accompanied with indignation.*

The virtue of chastity among men, obliges their reason closely to study their own sentiments, that it may prevent their slackening in their energetic decision.

Their heart is the ground whence they ought to draw in private principles to nourish their virtue, and it should stand firmly rooted therein, even though the sentiments diffused abroad in society, should not manifest a respect for it, in harmony with its nature.

An attachment to the precepts of modesty, in both sexes, is the primary, the most essential principle, of a virtuous system of social order; but in men, it is the firm basis of it; and, if it be not cherished in their breast, the whole structure of society must lie groveling in ruins.

Fabrics of intellectual productions, and of an artificial civilization, may then be elevated in the bosoms of nations, to hide the deplorably dilapidated state of their moral worth, but mankind leave totally unexecuted the design of nature, which calls on them to make unceasing, vigorous exertions to fulfil, as far as they are concerned, the majestic plan of order by which the entire moral universe could be exhibited as one glorious, complete combination of parts, harmoniously adapted to each other.

If men do not consider modesty as an absolute, eternal virtue,

* These remarks may serve to show that the fine feeling of modesty is really withered in the breast of the woman, who affect to despise appearance, provided that they are conscious of not having practically sinned. True modesty, spontaneously seeks the respect of society, as the element in which it finds itself at ease: and nothing but the assurance of having lost it,—which is, perhaps, never given to modest women,—can make it determine to despise opinion and concentrate itself in the consciousness of being injured.

and resolve, themselves, to practise it, they cannot succeed, in stamping on the mind of females, a lovely, unsullied image of it, in as far as it regards them. Women who are taught to believe that modesty is merely a feminine good quality, presume that they are under such an obligation to censure any want of it in persons of their sex, as fully justifies them in harshly and acrimoniously spying into their conduct. As to the cause that prescribes to them a strict obedience to the enactments of this severe quality, while it leaves men free to transgress them, they think that it takes its rise in the superior force of the latter, which puts it in their power to control, at their pleasure, the weaker sex, and to force it to bear burdens that they themselves refuse to carry.

A sense, in women, of the obligation that they lie under to cherish sentiments of modesty, while they suppose the other sex free to act in opposition to them, instead of disposing them to a sensibility to the beauties of moral order,—which is the effect that modest sentiments ought to take on them,—proceeds from the conviction that they must submit to the law of force. It thus tends to leave all their principles of right and wrong, in a confused, disorganized state.

§ 2.—Virtue requires, evidently, that mortals should learn to exercise intense vigour of mind, in the resolute practice of self-control.

This unwearied activity in governing ourselves, is the great principle that ought to support society, and to enter into the first formation of it.

If men refuse to obey that virtue which, particularly, imposes on them the duty of self-denial, they want the fortitude and the concentrated, orderly energy, which it is requisite that they should have, that they may, vigorously, push the moral world on in its proper orbit.

It is true that, in determining to submit to the ordinances of this virtue, they impose, on themselves, the necessity of accomplishing a painful, arduous task.

But when they consider the lofty rank in the universal social order, to which they may raise themselves by performing it, they ought to summon up the courage and perseverance requisite, for going through it victoriously.

If they neglect this virtue, they will shrink from the discipline proper to prepare them for exercising public duties with integrity.

No other quality or virtue can, sufficiently, inure them to reigning, vigorously, over their passions.

Courage does not; for no man finds,—or, at least, would own that he finds,—any occasion to surmount, or have a conflict with, himself, when the occasion calls on him, boldly, to display it. It raises its voice within him with such authority, that he hearkens to its requisitions as to an imperious law of his nature, that he must implicitly obey.

Integrity, and the sentiment of honour, issue their mandates to him in the same absolute manner.

It is true that he requires to have his mind wound up to a certain lofty pitch, to feel that it is incumbent on him to be subject to them; but once he does acknowledge their empire, he would blush to have it supposed that he could hesitate an instant, in fulfilling the obligations that they impose on him.

Without doubt, he is often obliged resolutely to overcome himself, that he may subdue his mind to studious, industrious habits. But such habits are not a virtue, if they be not formed under the superintendence of upright principles.

Too often it is a selfish ambition, or an inordinate covetousness, which inspirit him to acquire them.

Chastity seems to me to be the only quality which, in a general view, prescribes to man to contend firmly and constantly with himself from a virtuous motive. When he determines to obey its laws, his sense of his own dignity does not,—as in the case of honour, integrity, or courage,—lead him to scorn the supposition, that he finds any difficulty in doing so. On the contrary, it engages him to expose to himself without any disguise, the perilous nature of the war which he must wage with his own passions. He wrestles with them, as I may say, foot to foot, and the stronger he finds them, the greater is his self gratulation in overcoming them.

When he does so effectually, he gives to himself a steady, rational, discipline, which habituates him to the clear examination of his own mind; and to the wise regulation of all his

passions. He places his honour and integrity on an immovable basis, on which he never would have learned to make them repose, had he originally looked upon them as the principal good qualities that he should cherish; for, in that case, his presumptuous confidence in the native elevation of his sentiments, would have led him to believe, that his instinctive feelings would guard him from swerving from their dictates, and conflicting passions would soon have banished them from his breast, without his being aware of having lost them. Pride and arrogance, asserting their empire in his heart, would have decked senseless phantoms with the respectable names of honour and integrity, and have assured him, that by erecting them into objects of religious veneration, he would amply prove his deep efficacious respect for these precious qualities.

When a man thinks himself at liberty to disobey the precepts of the virtue which forms the theme of this chapter, it seems to me that his mind is tost about in all directions as selfish passions wildly move it; so that even when he burns to perform brilliant exploits, he usually hearkens to nothing but the desire to distinguish himself.

§ 3.—Yet libertines universally lay claim to being the worthiest of men; or, as they, I believe, usually express themselves, the best of fellows. The information which I have been able to collect on this subject, has led me to form of them a very different opinion.

I make no doubt that a man who keeps his licentiousness sufficiently curbed, not to disgrace him in the eyes of the world, may often have sufficient goodness and prudence to fill his station becomingly, in a society to which virtue gives no vigorous impulsion; where happiness is the sole object of pursuit; where the arts of civilization are only cultivated with a view to softening our disposition and heightening our enjoyments; where every one bounds his cares to his own private emoluments; and where mankind in general are fitter to live under the reign of a force, vigorous in its exercise, though mild in its application, than firmly to unite to support among them a simple, majestic virtuous system of order.

A reformed libertine may possibly make a good husband, or hold the kind of conduct which, it is generally thought, en-

titles a man to be considered such ; that is, he may treat a wife with great tenderness, bear with her foibles, perhaps increase them by his indulgence ; and, by taking care of his worldly substance, place her in affluent circumstances.

But vain, I believe, would be the hopes of those who would expect to find a libertine, reformed by his conjugal tenderness, proper, by his example and conversation, to guide his wife so as to enable and refine her way of thinking ; or entitled to give her the sweetest satisfaction which an amiable woman can taste, that of revering for his virtues a beloved husband. It would have been necessary for him to have preserved the first pure glow of his sentiments, in order to know how to appreciate the grandeur and delicacy of virtue ; but his habits of vice have worn it away ; so that, even when he means well, his mind exhibits in it something coarse and groveling ; he is therefore unworthy to be chosen for the wedded chief of an innocent young woman, whose mind ought to be elevated not depressed, by a husband's forming cares.

Libertines however, affect to take singular pretensions, to instil into the hearts of the women for whom they have a sincere regard, pure, chaste sentiments.

Let their own conduct be ever so depraved, they always relish the expression of modesty in a female, for they are conscious that it renders her greatly more enticing.*

But so little do they know of the genuine workings of this quality in the female breast, that their instructions only tend to vitiate her who hearkens to them, by teaching her to comprehend the mode in which a wily unprincipled fair one should conduct herself, in order to captivate a man, whom habits of indulgence may have rendered fastidious.

These unprincipled men also, from motives of policy, seek to subject female conversation to fearful and strict laws of modesty ; for they are desirous to hinder women from ever dar-

* I have heard, on good authority, that it is not entirely from jealousy that the Turks keep their wives in strict retirement, and oblige them always to appear veiled. It is partly that they may enjoy, with a sort of epicurean taste, the appearance of female modesty, though they well know, and hardly wish it to be otherwise, that this invaluable quality rarely inhabits the breast of the princesses of their seraglios.

ing to censure their vices, or from forming any opinion condemnatory of them.

A libertine may be a good humoured companion, to those whom he calls his friends ; be prodigal of his money to them ; make exertions to serve them which cost him no great effort ; and flatter himself with being highly entitled from them to the praise of generosity. He may even appear remarkably to sympathise with those who are in distress, and be uncommonly cast down by any sorrows arising from his tender affections ; for his enervated mind cannot stem the course of any of his passions, so that when a kind, distressful one, happens to take the ascendancy in it, it overwhelms him, though, were he capable of a manly fortitude, or perhaps of a sense of justice, he would repress it.

But with all his ostentatious display of tender sensibility, seldom will he sacrifice any personal gratification to the desire to render service to his friends.

Seldom will he try to engage them to quit the career that leadeth to destruction ; and when at last they are plunged in infamy and misery, he will usually be the first to abandon them,

Difficult, I believe, it is to find a man accustomed in his youth to lead a dissolute life, who is endued with sufficient firmness of mind, impartially to render justice to persons who do not interest him, at the expense of condemning the favourite whose smiles are essential to his happiness ; nor ever almost will such a man be capable of postponing, to the public weal, the interest of a beloved family.

In the ordinary course of things, we may expect to see libertines hang out a great show of kindheartedness, because that is the quality by which they seek to veil over their misconduct, and to prove that society ought indulgently to wink at it.

But when they are in situations, which put to a convincing test, the force of their humane sentiments, do they then prove these sentiments to be firmly grounded into their disposition ? Such does not seem to be the case. I believe on the contrary, that it often plainly appears, when any extraordinary conjuncture, proper to make manifest the native bent of their character, occurs, that it is entirely void of humanity. History I believe,

justifies us in pronouncing, that there is no vice so nearly allied to cruelty as libertinism. If it make mention of a chance barbarian in power, whose insensibility to female attractions, seems completely to have steeled his heart to the cries of humanity, how many are the monsters in return whom it hold up to eternal opprobrium, for having united the most horrible cruelty to the most shameful licentiousness. (a)

Though libertine men, when they live in a polished society, and are denied, by impartial, equal laws, the exercise of sanguinary power, are careful against betraying a ruthless disposition, yet, where the general relaxation of morals, causes such men to abound in a country, it is easy to perceive that there exists in it some remarkable source of selfishness which, diffusing itself through the national character, renders it in the main pitiless and unfeeling, however soft and gracious it may be in its external forms.*

But notwithstanding that facts loudly proclaim the heinous nature in men of the vice which I am reprobating, pains are taken by many unprincipled persons in society not only to deck it, in the eyes of credulous youths, with fair enchanting graces, but even to persuade women, that the men who indulge in it, are peculiarly friends to their sex.

To gain credit from them to such a monstrous proposition, their attention is artfully distracted from the fact,—or they are taught that modesty forbids their inquiring into it,—of the countless number of unfortunate females whom profligate men have plunged into a gulph of infamy and misery.

Yet, even without reverting a glance to those wretched outcasts from regularly combined societies, the more fortunate women who are received with honour into them, might see unnumbered traits in the characters of libertines, tending to prove that their heart is usually hardened to every female,—even to the one whom they may have sworn to love,—if she do not know how to interest in her favour their capricious passions.

* The belief so prevalent at present, that men are only guided by a cold, calculating self love, appears to have first gained ground, when it became the fashion to assume that a warm-hearted, generous minded man must necessarily abandon himself to the passions, which it is universally allowed that females ought to keep in rigid subjection.

When a woman has the misfortune to incur the antipathy or anger of one of those abandoned, professed lovers of the fair sex, he is frequently known to pursue her with a mean spirit of rancorous vengeance, while a man of a pure conduct, would, in the same case, spurn it as unworthy him.

Though the passion which tempts to the vice under consideration, serves no doubt greatly to humanize the mind, which keeps it in rigid subjection to the laws of virtue, yet, once it acquires the mastery, it usually dries up the libertine's heart.

By a profanation of his most ardent feelings of tender affection, he has introduced into his mind loathsome sensations, which, indeed, might, very properly, arise in it, from reflections on his own conduct; but which spare himself, and induce him to view all the rest of mankind with antipathy and contempt.

§ 4.—I have mentioned that a chaste disposition is less immediately formed in men, than in women, by the influence of society.

But notwithstanding that such is the case, the opinion of society, though it be slow and indirect in its operations, when it makes men the object of its cares, still, in the end, succeeds in governing them almost as absolutely as it does women, and according to its nature purifies or corrupts their minds.

Men, though freer and stronger than women, still require that a protecting society should not abandon them, and they love to perceive that it extends its care to them.

The comparison which I am going to make may appear ignoble, but still, as it will illustrate my meaning, let me be allowed to say, that they are like children who, though they can walk, and make little excursions alone, are still watchful to move in the same direction with the nurse who accompanies them, and who holds by the hand their still weaker companion.

Let us now inquire whether they have a faithful nurse to take care of them; whether society, in general, or at least, the more respectable part of it, observes them vigilantly, with enlightened tenderness, allowing them the freedom which they have a right to claim, yet anxiously watching to caution them against any abuse of it.

As to the women who are surrounded with all the safeguards

which, usually, attend the steps of the females in easy circumstances, society cannot be said to neglect its part towards them. It sees that they have an awful gulf of passion to traverse on a narrow bridge, but it contrives that they may, if they please, cross it in safety ; for it erects its opinions like a high parapet on each side of them, so that they are secure from danger, if they do not, wilfully, throw themselves into it.

Men insist on treading this tremendous passage, in a more fearless manner, and will not brook being hemmed in by society so carefully, as to be scarcely exposed, in moving along it, to any danger. Yet, did the opinions of society serve them as a wall, raised on one side of the bridge, on which they could cautiously rest while they gazed on the foaming abyss below, they would feel grateful for its provident cares, acknowledging that without them they would be in imminent peril of being precipitated into it.

But society does not afford them a defence, which would still leave it incumbent on them to employ, for their security, great skill and vigilance. So far from doing ought to facilitate to them a safe passage of the bridge, it breaks part of it down, and the unhappy youths who must cross where the ruins stand, have no other means to escape destruction, than to exert almost supernatural strength and steadiness, in springing from one fragment to another.

Those elderly, respectable persons, who ought to be the virtuous leaders of society, are so far from precautioning the rising generation of youths, against the fallacious, dangerous allurements of the vice in question,—and thereby contributing to make the opinion of society support them in the resolution to resist them,—that they connive at youthful excesses, in a manner tacitly to imply that they ought to be winked at, I might almost say approved of, in men who begin to feel the assaults of urgent, obstreperous passions. In nothing is age so much tempted to flatter youth, as relatively to the vice that most easily overcomes it ; the old fear, that if they did not smile, indulgently, on the prevailing passion of young men, they would appear to them too austere ; would make them fly

their presence; and cause them to deny them consolations which they eagerly desire to enjoy, those that they derive from their cheerful society, and from being the objects of their affectionate attentions.

Yet the old are greatly mistaken in thinking that the way to ingratiate themselves with the young, is to flatter their vices. It is true that they ought, by their benevolence and suavity of manners, to exhibit virtue in a very amiable light, but never should they derogate from her dignity.

The young have an instinctive sense of what it becomes the old to be; they feel that they ought to be the principal guardians of virtue in the society, and they love them the more when they can also respect them, for fully sustaining their part.

These remarks are, particularly, applicable to elderly ladies; who, though they may deserve respect for their own conduct, are too apt to insinuate to the young men, with whom they are on a friendly, confidential footing, notions that are downright poison to their morals. They do not, perhaps, exactly tell them that they approve of their irregularities, but they treat them with a levity which gives them to understand that they consider them as of little consequence, and that they believe the impetuosity of the passions which conduct them to them, to be irresistible.

They seem, also, as if they were even flattered by the thought of the fair sex being rendered so necessary to them.

That many of the elderly females who talk to their youthful male friends in this pernicious style, are not aware of the fatal consequences which their discourse may have for them, I am well convinced.

Their sole object is to be agreeable to them, and engage them to frequent their society.

They would, doubtless, answer the person who would reprove them for encouraging their vicious inclinations, that it does not depend on them to reform them, and that, were they to drive them from their company, by sternly refusing to tolerate principles not quite in accord with the maxims of virtue, they would only determine them to choose associates

whose conversation and example would increase their depravity.

The women who think thus do not know, that, though elderly females may have little influence to induce young men of corrupt morals, to amend their life, yet, that by appearing to sanction the dictates of their illicit passions, they may do a great deal towards engaging them to precipitate themselves farther into guilt, for every woman when she favours the bent of the inclination to which men are beginning to yield, renders it, in them, more impetuous and domineering.

Besides, the virtuous mind never forgets what it owes to itself, in its zeal to do good to others. The elderly woman, then, whose desire that her society should be agreeable to young men, leads her to adopt a tone more congenial to vicious propensities than to a virtuous disposition, gives to her hearers too much reason to surmise, that, though her life may have been irreproachable, she is, at heart, as depraved as those to whom she addresses herself. A virtuous mind shrinks from discourse abhorrent to it, and would rather seclude itself from all society, than hearken to such conversation.

§ 5.—After youths are hurried away from the path of innocence, by the maxims of the unprincipled part of society,—which maxims are connived at, instead of being opposed, by the persons who ought to be the guides of it,—then do all its members, even those who may have encouraged them to descend partly down the steep declivity of vice, menace them with infamy and irreparable woes, should they slide to the bottom of it. Commonly does society treat, even with the most unrelenting severity, those who err one step further than the limits which it marks out to them.

I believe that this harsh dealing by men, though in the present state of society it may be necessary, less often serves to correct them, than to give them an antipathy for the virtue which they have learned to despise, seeing its name made a pretext for using them unkindly.

It appears to me cruel and unjust, to excite them to take the first steps in vice, and then to break out into boundless wrath against them if they go too far.

Though I abhor the doctrine, appearing to me monstrous,
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which levels all distinctions in vice, pretending that the smallest departure from rectitude is, in the eyes of the Creator, equally criminal with the greatest; though in regard to the vice in question, I believe that some offences claim a tender compassion, while others are of so deep a die, as to mark an atrociously bad heart; yet does it seem to me impossible fairly to attach the idea of a crime to the worst excesses to which that vice may urge a youth, if the slightest wanderings in which it may tempt him to indulge, are to be treated as innoxious. Circumstances may double, may increase tenfold, a fault of this kind, but still if a youth be not taught to consider it, in its simplest form, a very serious one, he cannot conceive, when passion tempts him to commit greater enormities, why they also should not be regarded as being in their nature trifling.

His moral sense, may it be said, should teach him to recoil, with horror, from them; but his moral sense has been blunted and worn out, by the gay audacity, I might even say, self-applause, with which he was emboldened to take the first steps in vice.

In the passage from one degree of vice to the next, there is never a greater alarm given to the conscience, than there is in the first departure from perfect innocence; so that he who has learned to quit it without remorse, has been prepared to go as far as passion may tempt him, without feeling any. Those, then, who encourage unwary youths to err, have no right afterwards to call down upon them the public indignation, should they go further than they recommended to them. Many men, from the soundness of their judgment, the absence of passion or the dread of public opinion, may, while they scruple not to sin, still avoid flagrantcies that would expose them to its censure. But they ought not to be surprised if these lesser considerations have no weight with the persons, who have learned, from them to despise the approbation of their conscience and Creator.

When the young or ignorant abandon themselves to shameful excesses, those whose pernicious maxims led them first astray, instead of declaiming, violently, against them, even though they have themselves prudently maintained a good re-

putation, should bitterly bewail their own guilt, in having been the cause of their ruin, by laying a stumbling block in their way.

Let, then, unblemished virtue be ever spoken of with respect, as being unspeakably precious in men as well as in women. Let every pains be taken to show, distinctly to youths, the glorious pinnacle where it may be found, without suffering a confusion of ideas, like a darksome vapour, to involve it in obscurity. Then, should passion even tempt them to deviate from this conspicuous sign, yet will they be able to judge how far they may have wandered from it, and what exertions will be necessary towards recovering the path leading to it.

Men, like women, being greatly governed by the opinion of society, the same precautions, though differently modified, ought to be used by it for attaching the former to the virtue of chastity, which it puts in practice to convince the latter of its value.

I have mentioned that the persons of a modest woman's society, constantly manifest their respect for her, by a chaste, respectful tone; and I have further remarked, that, if they did not do so, if they commonly held to her as indelicate language as they might permit themselves to hold to a worthless female, they would, in almost every case, soon render her shameless and corrupted.

Young men, where they preserve themselves uncontaminated by polluting errors, have not, like women equally pure, the privilege to appear to expect that nothing licentious should be uttered in their presence. It becomes them to acquiesce, in silence, without any expression of either indignation or distress, if language that would wound the ears of a modest woman, be made use of in their society. Yet, notwithstanding that youths are, in this respect, so helplessly dependent on the good pleasure of those with whom they associate, they cannot keep their conduct irreproachable, without feeling a respect for themselves, and being sensible that society ought to prove, by a virtuous refinement of conversation, that it respects them also.

Nor can society, by the coarseness of its manners, clash with this sentiment of the respect due to them, without doing to their morals the same injury, which, by the like behaviour,

it would do to those of modest women. If they be often obliged to listen to conversation thus offensive to them, their feelings will gradually sink to a tone concordant with that of the unbecoming language which, at first, shocked them, and they will grow sufficiently depraved for it to be no longer incongruous in their presence.

Whether young men often deserve that conversation should be thus scrupulously guarded before them, is nothing to the purpose. The sure way of making or keeping them corrupted is, to treat them as being so. Not only should elderly women avoid, in speaking to them, the remotest innuendo framed on the supposition of their conscience being less restrained than that of females ought to be, but all men, also, who respect themselves, particularly those advanced in years, should, from regard to their own dignity, as well as from a sincere wish to prove faithful guardians to the morals of society, submit their conversation as much to the laws of virtue, in the presence of young men, as in that of respectable women. No doubt that the discussion of scientific points, or the wish to convey useful information, may sometimes justly occasion their discourse, when they are speaking to youthful persons of their own sex, to turn upon topics on which they ought to keep silence in the presence of females; but still, when they did handle such matters,—and they should not introduce them so often as to give reason to suspect that they took peculiar pleasure in doing so,—the same chaste, moral principles as ever, should pervade their language.

The custom which some elderly men, whose conduct entitles them to respect, have, of taking the opportunity when the females are withdrawn after dinner, to entertain their more youthful companions with accounts of irregularities, into which, in their earlier days of manhood, they were tempted to fall, is, I think, extremely prejudicial to morals. If they wish to convince youths that they still know how kindly to sympathise with their feelings, they have ample opportunity, without evincing a disposition to compromise with vice, of treating them with mildness and benevolence.

I do not mean that an elderly man should affect to have been in his younger days better than he was. Men of every age,

when they manifest a respect for the virtue in question, as considering it a manly one, should speak of it, I think, abstractly from a reference to their own conduct. It should be clearly understood that, as long as no heinous transgression of its laws, appears against them, they neither intend to apologise nor confess to mortals, if their conscience upbraids them with deviations from its precepts; and that they have no wish to obtain human applause, should they enjoy its full approbation for a strict adherence to them.

Men will not, however, long continue to lead a correct life, without the fact being sufficiently known in the country where they usually reside, for the words, by which they express their approbation of good morals, to carry with them all that authority over the mind of the hearers, that a declaration of virtuous principles commonly possesses, when it is corroborated by the speaker's example.

Men conscious of having led a life very open to censure, should certainly leave principally to others, to speak in praise of a well regulated one: but still they should have sufficient magnanimity never to seek to lead listening youth astray, and always to testify a profound respect for the virtue, whose maxims they had wanted resolution to observe.

§ 6.—One great cause of the fatal relaxation of principle manifested by society in general, in regard to those errors to which youths are most prone, seems to me to be the injudicious measures usually pursued by those who would fain deter them from committing them. Those well minded, but mistaken persons, to gain their end, employ arguments, of the fallacy of which, feelings deeply implanted in the human heart suffice to convince us. Rejecting them, accordingly, we hastily conclude that the virtue most ornamental to females, is not binding on men.

The mistake into which persons who acknowledge this virtue to impose universal obligations, are liable to fall, consists in the notion that the contrary vice disgraces men as much as it does women; and that they ought, in consequence, as jealously to avoid allowing any shade, wearing the semblance of a stain received from it, to obscure their reputation.

This is a principle which nature refuses to allow them to

acknowledge. They do, indeed, and must, respect their own persons, where from principle they keep their conduct pure. It is also fit that society should treat them with a respect, answerable to what they would feel for themselves were they conscious of deserving it. But we could not, without straining this sentiment to an unnatural excess, render it so lively and give it such wide bearings, either in individuals of the stronger sex, or in the society around them, as that the former should suppose that they would be indelibly disgraced in the eyes of the latter, or that the latter should sanction them in such an opinion, by trespassing against the virtue, whose precepts women must ever scrupulously observe, or give to their reputation an irremediable blight.

The fault which a female commits against this virtue is distinctly marked, by closely attaching to her person, and rendering her a dishonoured being. Her relations all partake of her shame, and her husband, however he may pity her at heart, is forbidden, by an imperious sentiment of honour, from taking her again to his bosom.

The case is quite different in regard to persons of the stronger sex. Though they are often more guilty than the erring partner of their offence, yet must it be one of a flagrantly deep die, ere it attach any shame either to themselves or their relations. To a wife it never can, strictly speaking, attach any. Though a husband's misconduct may detrude her from her rank in the world, it cannot, personally, dishonour her, as long as she proves by her demeanour that she respects herself. In most cases she is perfectly free to extend to the offender a complete cordial forgiveness, and in many it becomes her to do so. Nay, where his impudicity is such that she is, in the apprehension of most reputable persons, bound to quit him, it is respect for offended virtue, not for the decrees of honour, which imposes on her this obligation.

A man, commonly well conducted, is not disgraced by any suspicion, harboured by others, to his prejudice, except that of a failure in courage.

Of this quality, I have already said enough to prove that I do not overrate its value. However, it is absolutely necessary to maintain it in a nation that seeks to perfect its charac-

ter ; and I respect, too much, the order established by nature, in the production of all those of our sentiments which we ought to encourage to rise in our hearts, not to seek to follow, in the cultivation of them, the method suggested by her.

To teach men principally to set, in reference to the purity of their morals, a great value on the good opinion of society, while nature tells them only jealously to watch to merit it in point of courage, is to take the surest method of blasting, in their heart, the sentiment of honour, and to expose them, greatly, to the temptation of becoming designing hypocrites.

When they have learned to turn a deaf ear to the voice of honour, exhorting them to be courageous, their whole heart commonly withers, and grows incapable of suggesting to them a fine, noble conception, of the nature of any virtue whatever. Having, in consequence, no right sense of the worth of the one which they affect dearly to prize ; they do not scruple the indulgence, in secret, of passions opposed to it, nor the assumption, in society, of a sanctified tone, belied by their clandestine excesses.

I judge, from these remarks on the constitution of the human mind, that society, and the preceptors of youths, should try to stir up in their hearts, in order to engage them to correctness of conduct, sentiments of a more complex nature than is the simple one of self-respect, which is usually efficacious to guard women from error.

One of the motives to engage men to correctness of conduct, should be drawn from social love,* or the consideration of the misery which, by a contrary course, they must entail on some individual of the feeble sex dependent on them. They should, while yet uncontaminated, learn to shrink with horror from the thought of the load of guilt, incurred by the

* A virtuous woman, also, remembers that her duty towards her neighbour requires her to keep her person and mind unsullied ; for she recollects how much her own good conduct concerns her husband and family. However, a sense of her duty towards herself is still the predominant motive which determines her to deserve an unblemished reputation.

A sense of his duty towards his neighbour, that is, towards the female sex, is present with more vivacity to the mind of a man who strictly regulates his life by irreproachable principles, and the sense of its being his duty to respect his own person, is proportionably weaker.

man, who drags a feeble being, too weakly confiding in his love, into a gulph of infamy into which he is himself in no danger of falling.

It would be easy to prove to beings much less endowed than youths usually are, with the power rationally to form a consistent chain of ideas, that a man, however he may seek to ward off, from himself, the guilt of being a seducer of innocence, cannot indulge in the vice which is infamous in women, without contributing, in some manner, to augment, among them, the number of victims precipitated by it into an abyss of ruin and despair.

Persons of the stronger sex, still in the bloom of adolescence, should be made to reflect that nature, in impressing on the heart of man, much more than on that of woman, the sentiment that the dignity of the female sex is absolutely dependent on purity of morals, has sufficiently warned men, since she has eminently gifted them with reasoning powers, of its being her intention ;

That they shall draw from their sentiment concerning what it becomes women to be, a law for their own guidance ;

That they shall prove to females better friends than they are to themselves ;

That they shall freely bear the principal burden imposed by the duty of widely spreading, in the nation, the reign of that virtue whose ordinances it is essential that women observe ;

And that they shall be determined, strictly, to obey its precepts by an impulse of generosity, whereas the attention to fulfil them, which women may be induced to manifest, must proceed, principally, from wisdom, and a well understood self-love.*

§ 7.—But though a generous sentiment of true friendship for women, may serve to kindle, in men, an affection for the virtue of chastity, and make an earnest desire to adhere to it,

* It appears from the principles which I here unfold, that I consider that the preceptors who endeavour to inculcate to youths a disposition to lead an irreproachable life, by inspiring them with a contempt for women, destroy, instead of erecting, dikes proper to oppose the current of their passions. Yet I am told that it is constantly by representing females to them in a despicable light, that Italians, advanced in years, seek to engage their male pupils to the practice of continence.

sink deep in their heart, yet, considering how much the opposite vice offers strong temptations to inflame their selfish passions, and urge them furiously to war against their generous principles of social love, it can hardly be expected that this latter affection should at all times be sufficiently vigilant in their breast, to hold itself prepared victoriously to combat its powerful and persevering antagonists.

The wish to act generously by a feeble sex, under man's protection, might certainly induce an ingenuous youth to struggle, successfully, against his passions, did temptation always present itself to him under such an aspect that, even when it were strongest, he could not fail of perceiving that he must, were he to hearken to it, prove himself women's deadly foe.

Thus, however his senses were moved by an object, round whom innocence spread an exquisite charm, his compassion and esteem might make him recoil with horror from the thought of laying snares to entrap it. He might even be so revolted by the depravity of a wretched woman, as to determine to fly from her, and not have any share in encouraging an odious class to augment its numbers.

But how often does vice, for an unsuspecting youth, wear the semblance of love and innocence, till his passions are too much inflamed for him to heed its noxious qualities? How many women go about, not, indeed, like a roaring lion, but in a far more dangerous form, seeking whom they may devour? Too prudent to betray their cruel intent, they offer themselves, to the view of the guileless youth, under the guise of consoling spirits, whose office it is to strew some balmy, harmless flowers, over the rugged path which man is destined to tread. He listens to them with complacency, and is unconscious of any reason for doing otherwise; for every feeling which they awaken in his breast, seems to prove to him that his heart is united to theirs, by the bonds of innocent, and even virtuous sympathy. Still, without at once destroying this first impression, they soften him more and more, till, rejecting quite the severity of his principles, he feels lawless passion kindle in his breast. Then does he laugh with them at the heterogeneous mixture of austere sentiments and native

tenderness for women, which education had sought in vain to make subsist within him; for his heart seconds them when they undertake to convince him, that it is by yielding to the force of female attractions, not by resisting it, that he proves himself women's friend.

It is then necessary at the times, when the passions of youths are inflamed by seductive charms, that the idea of chastity shall present itself to their mind, as prescribing to them a duty that they owe to themselves, rather than one which they may be bound to fulfil from generous, kind, motives.

But the duty of respecting their persons is one which, at these instants, will make but a faint impression on them. A more robust, more bustling motive, one, in short, more in harmony with the daring energy of men, must be found, to enable their conviction of chastity's being a virtue which they ought to practise, from self-love, to be stronger and more wakeful than their passions.

They must learn to feel that a steady adherence to this virtue may, properly, prepare them to become teachers of the people, guides conducting them to the summit of human greatness, or upholding them at it. Their minds must be roused and their virtues developed by a noble enthusiasm, an enthusiasm, all whose designs ought to bear, no doubt, being scanned by cold, reflecting reason, but which can, nevertheless, preserve itself at an extraordinary elevation, by directing one quick glance at its general aim, so manifestly shall that aim appear sublime and glorious.

Could not the entire result which a youth proposed to attain by a virtuous conduct, present itself in one heart-warming view to his imagination and sentiments, it would not, by subjugating them, determine his volition to triumph over his passions, at the moments when the latter were arrayed in all their strength.

Nor is the alliance that I suppose to subsist between chastity and a self-denying, enterprising courage, a forced, unnatural one, which passion could quickly dissolve. The amazing energy and force of mind of the first martyrs and fathers of the church, amply prove that when a man refuses to dissipate

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his vital spirits in the indulgence of sensual desires, they concentrate themselves, and push him on with astonishing force towards the accomplishment of one great object.

Of this would the youth, who mortified himself to promote the good of his country and mankind, be soon convinced, so quickly would his heart tell him that he was, by his self-denial, rendering himself fit to be the active, firm support and propagator of a virtuous order of society.

The government who may perceive how much its grandeur and durability depend on the pure morals of young men, must hold out to them then objects of ambition proper to excite an enthusiasm, which shall determine them to the practice of a chaste self-denial. By acting thus, with due precautions, it will purify their ambition, and transform it, from a vice into an irresistibly energetic virtue.

Though as strict an observance, on their part, of the duty of self-control, as they require from their female friends, seems to men whose mind is tuned to an ordinary key, to constitute an obligation, so difficult that is morally impossible for them fully to comply with it, yet does it become easy to those to whose virtue there is opened a vast career, which they resolutely determine to fulfil; for their mind is mounted to such a lofty pitch, that it gives them strength to make every sacrifice demanded of them by a virtuous order of society, and the wish to keep their conscience void of reproach.

The virtue in question, is completely suited to human nature, which gives but very dubious proofs of being actuated, by virtuous motives, in the performance of great actions, whose execution is so congenial to all its active desires, that it makes no sacrifice in accomplishing them: the performance of such actions too frequently fills it with an unwarrantable pride. On the other hand, it is too weak, vigorously to fulfil any duty to which it is only moved by steady principle, while all the desires that warm its imagination flow in an opposite direction.

The duty of chastity condemns young men of nobly aspiring minds to such a severe self-denial, as nothing but conscious virtue could induce them to undergo; and, at the same time, their task is lightened to them, by the exultation with which

they entertain the sentiment of their force to perform great actions, and by the ardour with which they contemplate, in imagination, the sublime objects for which they resolve to perform them.

If the reader think that such a power of enthusiasm as would thus be placed at the root of society, constitutes a much greater active force than nature requires a flourishing, well ordered one, to be moved by, let him look at the visible globes, between whose movements and those of the moral world, were it rightly constructed, there is reason to believe that there would be a great analogy, and when he reflects on the amazing activity with which harmony and order are maintained in their spheres, the principle that man is called upon to improve his moral condition, by a concentrated energy, emulative of that prevailing through the physical order of nature, will appear to him, perhaps, less incredible.

In short, I am convinced that it is alone by the diffusion, through the nation, of such a spirit of enthusiasm as I have here recommended, that we can save it from the depredations committed in its bosom by a fatal vice, which blasts in it every sublime virtue; which accustoms its members to choose, for the exclusive object of their pursuit, a sordid, selfish happiness; and which converts the attempt to advance it to a higher degree of civilization into a heartless project, by making it appear that the utmost that the arts of refinement can do for mankind, consists in spreading over their barbarous vices, a brilliant, yet thin, transparent varnish.

§ 8.—A practical attachment to the virtue on whose praises I am expatiating, is not alone sufficient to render men virtuous supports to a well organized society.

The painful efforts which the practice of this virtue compels them to make, renders them very bustling, active minded, and conscious of their power to produce in the world great effects. They endeavour to relieve themselves from a sense of the rigorous constraint which they suffer, by concentrating all their desires on some great object, the attainment of which shall demand exertions commensurate to the forces that they are sensible of possessing. Now, whether they shall prove themselves to be valuable, virtuous members of the commu-

nity, depends entirely on the nature of the object which they thus resolve to pursue. Too often it is one which manifests that their heart,—grown callous to all kindly feelings,—has given itself up, entirely, to a selfish, domineering ambition.

When their adherence to the virtue, which forms the theme of this chapter, produces such a sad effect, their respect for it, I believe, seldom endures long; for this virtue renders the heart truly penetrated with its spirit, mild, amiable, and indulgent; so that when harsh, unfeeling men wear a semblance of yielding it implicit reverence, they are very obnoxious to the temptation of becoming abject knavish hypocrites.

To guard youths against the danger of being thus betrayed by their deceitful passions, into a profanation of the name of virtue, by making it a cloak for foul iniquity, it would be desirable that, along with the encouragement to form virtuous, chaste resolutions, inducements should be held out to them to cultivate humane, social feelings.

I believe that this end could be best attained by diffusing among them,—with great caution certainly,—a military spirit. I do not mean a spirit that would make them burn to quit their country, and to prove their prowess by laying waste a foreign one, or by carrying death and destruction into the ranks of a hostile army. I only contemplate such a military spirit as shall engage youths to hold themselves in readiness, by means of hardy exercises, to defend their country, whenever its peace or liberty may be threatened, and which shall have the indirect effect of making them enter with more pride and pleasure the society of amiable women. All men,—more particularly Irishmen,—feel themselves doubly attracted towards persons of the opposite sex, when they are conscious that they are entitled to appear to them in the light of their martial protectors.

I shall here mention another advantage that would ensue from the custom of investing young men, at their first entrance into life, for the purposes which I have named, with a warlike character.

When boys first become conscious of their approach to manhood, supposing them to be yet uncorrupted, orderly and disorderly feelings strongly clash together in their mind. Which

shall triumph, depends greatly on their education and advisers, as well as on various circumstances.

One fact, however, in their moral constitution tends, if it be not guarded against, to give a fearful preponderance to their disorderly inclinations.

It is, that they feel an ardent desire to distinguish their manly character from that which they had displayed in childhood, by the performance of feats entirely new to them.

If an orderly gratification be not administered to this desire, they will be tempted, for the sake of indulging it, to have recourse to vice and riot.

I do not believe that any orderly method of satisfying it could be devised, more likely fully to content it, than that of encouraging youths, rising into manhood, to enrol themselves in a corps of brave defenders of their country. Their military appearance, and warlike exercises, would both stamp on their own mind a joyful conviction of their conduct being a *manly* one, and would also convey to them a full assurance of its being considered so by persons of the female sex, even though those fair ones should believe it to be as guileless and innocent as in the early days of childhood.

An institution, having for object to co-ordinate youths into a military corps devoted to the defence of their country, would, if it made use of solemn, religious sentiments, to cement their union, powerfully tend to impart to them a high, sacred spirit of enthusiasm, sufficiently mighty to enable them to encounter, victoriously, all the trials which pure, virtuous principles would command them firmly to sustain.

The opinion that youths should be encouraged to enter into a religious military corps, instituted in such a spirit, as that it should engage them to keep their minds and persons undefiled, is somewhat contrary to a principle I have already advanced, namely—that men ought to sink in a shade, where it can only be fully judged of by God and their conscience, the nature of their conduct, relatively to its purity. Courage being the only good quality over their possession of which they ought to suffer no cloud of suspicion to hang in the public mind.

However, it appears to me impossible that government, or

the wise leaders of society, can pursue a measure, having directly for object to induce the public to exercise a particular virtue, without bringing that virtue sufficiently into evidence, to be able to ascertain whether the measure in question fulfils its intent. If,—as I firmly believe,—it is necessary to organize some institution, having for aim to induce men to vanquish their libidinous passions, there is no doubt that they must in some degree submit their conduct, concerning these passions, to the judgment of the public.

However, the religious, military institution, that I have mentioned, when I consider it in connexion with all the other parts of the social system that I contemplate, would I believe, to the least degree possible, have for result to offend the native modesty of ingenuous youths, by procuring them praise for the exercise of a virtue, which they would wish to practice without obtaining for doing so any human applause.*

Courage would be the quality to their possession of which they would most draw attention. When youths jealously consider that their manly character absolutely commands them to be courageous, there does not the same evil result to their morals, from their letting it be known that they also conform their practice to the laws of chastity, which would ensue, did they behave as considering this latter quality, rather than courage, as what in public does honour to a man.

§ 9.—I shall now briefly mention two dangerous errors which some young men are in, respecting the best mode of making themselves acceptable to women.

The one is, that females in general admire military heroes.

The other is, that men of a loose conduct please them better than modest ones.

In regard to their admiration of military heroes, I believe it is certain that all women like courage and soldier-like qualities in their male protectors. But though they are greatly

* I have now stated my reasons for believing that religious, military corps, might have a salutary effect on the morals of the nation. I do not however pretend to the ability to indicate the kind of authority and regulations to which they ought to be subject, to secure them from deranging the mechanism of a well organized government, by the development on the one hand of a too democratical spirit, or by a willingness on the other to become the instruments of a too ambitious ruler.

pleased in witnessing positive signs of their being endued with them, in general the only employment that they wish them to make of them, consists in displaying them in the service of their families and the helpless portion of the inhabitants of their country. That they are little captivated by the martial qualities exhibited by him, who consecrates his life to the military profession is, I believe, well known to most unmarried men of that profession who, though they may, like all single men at present, see numbers of portionless girls, putting in practice every wheedling art to entrap them into marriage, do not find that they have any greater facilities for entering advantageously into the bonds of matrimony, than have men in civil departments. *

Too many women certainly, by their rapturous discourse, concerning the men who appear to them in the light of heroes, fan into an impetuous blaze, the preference naturally given by most youths to a military profession. Yet, if we inquire into the meaning which they attach to the term *hero*, we shall find that they have such highly wrought notions of the exploits which must be performed by a candidate for this title, ere he can merit it, that real life rarely exhibits on its stage, one solitary person whom they think deserving of it. In fact, military men, instead of captivating the admiration of the women, who thus view their profession with enthusiastic partiality, rather suffer in consequence of it in their estimation, so much do they appear to them to fall short of that imaginary type of perfection which they contemplate as a model of the character of the military man, who is truly an ornament to his profession.

Were such prospects, opened to the ambition of women, as would induce them carefully to cultivate their reason and regulate their imagination, very rarely, I believe, would a youthful female be seen, whose wish to have a lover distinguished by his martial qualities, would not obtain all the fruition de-

* I believe that a celebrated protestant preacher finds it in general much easier to obtain a rich wife, than does a military commander. The latter can, more readily than a man in a mercantile concern, meet with a wealthy woman of high rank willing to espouse him, but he usually owes this preference merely to the established idea, that his profession is the more honourable one.

manded by it, when a brave defender of his country, in other respects agreeable to her, make her a tender of his heart and hand.

The persons—I believe that they were poets,—who first promulgated the opinion, that women take more pleasure in the attentions of men of a loose conduct, than those of modest ones,* seem to have made such an assertion with no other intent than just satirically to vent their spleen against the female sex. However, in describing its tastes to be so depraved, they have contributed greatly to accelerate among men the progress of corrupt morals. I must, in endeavouring to refute this calumny, observe, that a woman's declaration of what is agreeable to her taste, is not always, even when she speaks sincerely, a sure test by which it can be known.

Women learn quickly to be aware that they are dependent on men, and that they must accommodate themselves to their tastes, whatever their own may be. But they do not like acknowledging this to be the case. Where they have minds joyously attuned to happiness, they constantly like to persuade themselves, that the laws to which they must submit are of their own dictation. Their imagination is so flexible and buoyant, that it easily induces them to believe, that they have themselves chosen to be subjected to the treatment, whatever it be, which they are doomed to undergo. Thus we have repeatedly heard of wives whose husbands used to inflict on them corporal chastisement, and who declared that they liked to be beaten.

Where women then have too much reason to think that most men lead a dissolute life, we are not to infer that they really like their lovers to be thus depraved, because numbers of them may launch out in praise of libertines, and laugh at

* Men who announce themselves for religious, irreproachable characters, often complain of the preference given by women to the society of libertines, when they are mortified on perceiving, as they commonly do, that their female acquaintance prefer to theirs the conversation of men who do not lay claim to superior moral excellence. Yet the partiality of women to persons of the opposite sex, thus humble in their pretensions, does not usually attest any unprincipled predilection. It simply proceeds from finding their tone, more amiable, though it is strictly inoffensive, than that of the men who appear to think that the fair ought to lavish on them tokens of esteem and unity, on account of the alleged sanctity of their lives.

the timidity of the men, whose principles and religion do not suffer them to go astray. They think that they speak in a courageous, manly tone, when they express their approbation of the kind of conduct in men of which they appear to approve themselves. If then, some of these unprincipled beings, of whose irregular conduct they think that it would be pusillanimous to speak with a tone of displeasure, should succeed in winning their affections,—and it is not surprising if they have often done so, since they frequently apply themselves to the study of all those windings of the female heart, by which they may insinuate themselves into it,—then is it natural that these infatuated females should warm their imagination with ideas of the irresistible attractions that peculiarly invest a libertine, and exultingly forestal the glorious triumph, which they fondly hope awaits them, of completely reforming one.

But though, in a depraved society, many women for the reasons which I have just assigned, may encourage in men a corruption of morals, I can confidently affirm that the natural bent of the female sex, is to wish that a chosen lover may ever have led a blameless life. Women, if they could, would willingly submit men to the same subjection to the laws of virtue, in which the lordly sex is tenacious of their placing themselves. That they are ruled by this disposition after marriage they amply prove; for those who observe them may easily assure themselves, that their jealous watchfulness of a husband's conduct, partly proceeds from an adoption of the principles which make men vigilant to observe that of their wives. They would also, previous to marriage, were they allowed to indulge a hope of finding a wedded chief, who had preserved his innocence, rejoice like men, in the thought of uniting themselves for life to a partner unacquainted with guilty pleasures.

The disposition to prefer modest men, to those of relaxed morals, is not confined to innocent women: the persons of the fair sex, who do not scruple the indulgence of licentious desires, delight particularly in winning the affections of a guileless youth, whose conduct is as yet free from a stain. It is their strong predilection for lovers of this description, that makes it often prudent for men, even though they may have

preserved a conscience free from reproach, to practise such address, as to leave the world utterly unable to divine, whether or no their heart secretly accuse them of any offence against the precepts of modesty.

They ought particularly, in respect to this virtue, endeavour in diverse circumstances, to be as wise as serpents, though as harmless as doves.

Where a man, who never has transgressed against it, is obliged to frequent the company of an unprincipled woman, if she perceive that his heart is still uncontaminated, she will redouble her efforts to entice him into her snares, so much will she delight in the idea of becoming his first flame. When her passions thus prompt her to take a guilty interest in him, she will, no doubt, make a mock of his innocence, either the better to bend him to her purpose, or, if she find him inflexible, to revenge herself for her disappointment.

Whether, when the opinion first began to be propagated in society, that women liked men the better for being unprincipled; the novelty of this assertion struck the imagination of the former; and made them really believe it to be a true one; or whether when abandoned men,—as was formerly the case, in France,—had no higher concern to occupy their ambition, than that of obtaining, for their fascinating charms, flattering eulogiums from the fair, they exercised particular skill, in spreading over their vices, a soft, seductive colouring, these are points on which I cannot decide; but of this I am certain, that now, that the novelty of the doctrine which teaches that women like what are called men of gallantry, is worn out; now that libertines, piquing themselves on the title of freedom, are too much absorbed in studying the sciences which regard the destiny of nations, to have leisure artfully to deck their vices in brilliant captivating colours; now that they no longer carefully conceal from the eyes of the fair the native deformity of them; nature is powerfully re-acting in the heart of women, and engaging them to sigh to find lovers, if not, as innocent as females are required to be,—they despair of meeting with such,—yet, at least, lovers whose transgressions have been so few and venial that they

merit, when compared with the commonalty of men, to be respected for their correct, orderly conduct.*

NOTE TO THE TWENTY-NINTH CHAPTER.

(See page 157.)

(a) I have been assured that, among all the monsters who disgraced the French revolution, there was not one who was not a man of gallantry. Yet, if you were to adopt the opinions which swarm in the writings of French authors, you would think that libertines were, commonly, remarkable for their goodness of heart.

I am well convinced, however, that, whenever the character of the French is wrought to the perfection of which it is susceptible, instead of evincing a morbid, I might, perhaps, say a childish displeasure, against foreigners who speak with abhorrence of the atrocities of the revolution,—as if they could hope to impose silence on them, respecting facts which they have themselves made public,—they will candidly own that their character was then denaturalized, by the corrupting nature of the vice, which they had been too officiously taught to look upon with complacency, as an amiable defect, whose charms amply compensate whatever is evil in it. They will recount, to their shuddering sons, the revolutionary horrors, with a view to warn them against a treacherous vice, that, on its first entrance into the heart, appears tender as a dove, and is invested with all the symbols of love and innocence, but which, once it is established there, proves itself to be a merciless fiend, urging the wretched victim who harbours it to the commission of every crime.

* Women frequently testify a great wish to find a husband or son in law, exemplary for his moral character; and they would, much oftener than they do, manifest such a desire, were it not that experience has taught them that it exposes them to the danger of being duped by unprincipled men, who, to compass their own ends, do not scruple putting on the mask of sanctity.

CHAPTER XXX.

MEN SHOULD CAREFULLY REFRAIN FROM CONSULTING THE TASTE OF WOMEN, IN INVENTING COSTUMES FOR THEMSELVES.

I have signified in the last chapter that, if the seeds of the orderly principle are to be sown by men, in the congenial soil of women's mind, and to be afterwards developed there by their fostering aid, till they rise into a majestic plant, which shall extend its roots into their own bosoms, making the love of a virtuous order of society, sink deep into the hearts of all its members; if an attachment to good order is thus to originate with men, I have signified that they must be capable of some primitive adherence to it, independent of female influence; and I have amply specified the virtue to whose authority they must steadily learn to bow, ere they can be proper to communicate, to women, the first rudiments of pure, virtuous sentiments. As I think that they also, in some degree, ought to charge themselves with arranging the visible decorations of social life, without yielding to any interference, on the part of women, I shall dedicate the present chapter to explaining my ideas on this subject.

If they allow themselves to be made the sport of women's capricious, volatile imagination, in regard to the mode of embellishing the external frame-work of society, they will quickly suffer frivolous tastes to prevail in it; the passage from them to depraved ones, is very short, easy, and inviting.

Men should therefore, without curtailing so much the privilege of women to invent new fashions, as to render the aspect of society dull and monotonous, keep the regulation of modes and fashions, sufficiently in their own hands, to induce women, by their steadiness, and the influence of their example, only to make such changes in those objects of fashion, on which they were free to exercise their taste, as would leave them strictly in keeping with those more immutable modes over which that of men would preside.

The objects of fashion which they should regulate exclusively, as I think, by their own taste, are those which con-

cern the costume that they ought to wear. I do not in the least presume to offer suggestions relatively to a becoming and, at the same time, convenient manly costume: but, as various hints, which I have heard dropped in conversation, have led me to suppose that a good deal of pains will at last be bestowed, by the most influential men in society, on the invention of a new one, and the introduction of it into common use, I merely wish to remark that, whenever the time arrives for making important changes in the manly dress, the taste and judgment of enlightened men should absolutely decide on the style of costume which shall thenceforth distinguish their sex, and the inclinations of women should not, at all, be consulted on the subject.

It is not to be presumed that a people of barbarians would ever, in inventing costumes for themselves, hit upon one pleasing to a person of a refined, polished taste; but this I believe, that men of cultivated minds, accustomed to civilized society, could, by debating the matter with one another, quickly arrive at the choice of a manly costume, which would be perfectly analogous to the impression that ought to be made on spectators by a fine manly character, and would serve considerably to strengthen in women a proper respect for the lords of the creation, as well as to excite them to accord to them a more orderly influence over them.

Did men suffer themselves to be biassed by the sentiments of women relatively to a costume, which they would find at once commodious and proper to exhibit, to advantage, a manly aspect, they would only be tempted to adopt a very defective one.

Women, determined by various motives, to endeavour, deeply, to interest men, are constantly eager to induce them to become companionable to them by descending to their level, instead of raising their female friends to theirs. No doubt, this propensity of women to seek to render men, from an anxiety to please them, forgetful of their proper dignity, is greatly increased by the laws which discourage them from occupying themselves about the subjects that appear adapted to the measure of men's capacity. However their longing to find in men sympathetic companions, is such, that I believe

that they would, in all states of society, be too much tempted to take the shortest, most obvious way of rendering them thoroughly sociable to them, by engaging them to allow their thoughts to dwell with as engrossing an interest, on the petty details of life as those of females are naturally inclined to do. Men will, therefore, always be bound vigilantly to watch, that they may cense the companionship which ought to subsist between them and women, to take place by the elevation of the latter, and not by their own degradation.

In nothing does the imagination of women more engage them to try to lower to their natural level the stronger sex, than it does in respect to visible appearances. Where women are allowed to influence men in their mode of dress, they do not, in general, let their thoughts revert, in the least, to the consideration of the kind of garb which would be the best adapted to giving a full relief to a manly aspect. All that they desire is, that men shall wear a dress indicative of their being entirely under the government of a wish to please women. They love to render their appearance effeminate, and to make it attest the lavishment on it of especial care to the intent that they may look charming; for by these means the triumph of female influence, in the hearts of men, over their haughty, manly propensities, becomes conspicuous. As men refuse to carry their submission to the fair sex, so far as to obliterate entirely, in their style of dress, the expression of their proper, distinctive character, it is hard to say what is the metamorphosis which women would oblige them to undergo, could they dispose absolutely of their toilet. But of this I think there can be no doubt, that it would be one setting at defiance every law of good taste, and continually varying according to the most fantastical caprices.*

* At Paris, where the criticisms of women on men's outward figure, are still more feared than they are here, many, when I was there, were the frivolous laws with which they obliged them to comply. Among the rules which they had established for judging of manly beauty, and which no one dared to contravene, was one that decided that a hand and a foot, so small as to be entirely out of proportion with the person, had, in a man, a very elegant, distinguished appearance. Youths, in general as I understood, used to undergo great torture, in order to prevent their feet expanding beyond the fashionable measure.

Yet women make a sad mistake in believing that by thus stamping on men's imagination,—as far as it is affected by sensible impressions,—the idea that they are designed by nature for frivolous beings, they make it easier for themselves to live happily and on terms of equality with them. They cannot—nor do they wish to do so,—prevent their being stronger than they, and they must continue greatly in their power.

By deadening then in them the sense of their own dignity, they only stifle that voice of honour, whose province it is to bid them disdain acting ungenerously towards a woman.

Men ought, from regard to themselves, as well as to the females dependant on them, firmly to sustain their place in the social system, and they ought so to arrange their outward appearance as to make it symbolical of the high rank that they hold in it. Should they ever be induced to pursue this plan, and then find, on interrogating their taste, that it inclines them,—without being opposed by motives of convenience—to preserve, in a simple, unstudied guise, the native ruggedness of their aspect, they need not fear that, by acting accordingly, they would too much scare the female sex.

If they unanimously make such a change in their attire, women, though they may exclaim against it at first, will soon get perfectly reconciled to it; and they will respect their lordly companions the more, on perceiving that they cannot induce them to consent to quit a truly manly costume. Should they, in the end, have ample reason to feel gratitude towards the other sex, from finding the persons belonging to it steady in comporting themselves as their indulgent, kind protectors, they will quickly learn to think that what renders a man's countenance peculiarly interesting is, for the expression of a heart filled with the milk of human kindness mildly to beam in it, piercing through the surface of a rude exterior.

CHAPTER XXXI.

THOUGH VIRTUOUS YOUNG MEN AND WOMEN ARE AN IMPROVING SOCIETY TO EACH OTHER, THE FORMER ARE NOT SO WELL QUALIFIED AS ELDERLY MEN, TO BE SUPREME JUDGES OF THE KIND OF BEHAVIOUR BECOMING MODEST WOMEN.

Did young men, conformably to the notions which I have explained, entirely support what appears to me to be their proper character, their society, owing to their attractions for youthful females, would tend, greatly, towards accustoming them to inhale the pure moral atmosphere, which would nourish, in their hearts, refined, chaste sentiments, and a sweet sense of the worth and loveliness that thoroughly virtuous principles can communicate to women.

These exemplary youths would, also, in the society of well educated, youthful females, unfold in their own breast a countless variety of amiable feelings, that would have died away in it, had they not been awakened and animated, by the pleasure, which the perception of their being agreeable to interesting women, would cause them to feel.

However, notwithstanding these benefits, which would result from the frequentation, by virtuously disposed youths, of an irreproachable, youthful, female society, young men, entering into life, should not be vested with such a commanding influence in the community, as that innocent females should look up to their opinion with an implicit deference, believing them to have a right to be considered the ultimate judges of what appears commendable, or otherwise, in a woman's behaviour.

Men, while their passions are in full force, even though upright principles should inspire them with resolution to keep them in due subjection, are too much agitated by them clearly to understand what are the rules of propriety, the observance of which effuses a beautiful, suitable effulgence, on the virtuous conduct of a woman. They turn their thoughts much to the establishment of those rules, but they solely consult, for that purpose, their own lively, tumultuous feelings, which

cause them great alarms, and represent to them a young woman as too unguarded, if she allow herself such an unsuspecting freedom of manner, as ought to characterize her deportment, for the sake of giving her mind an opportunity to acquire sufficient developement, and of cherishing, in her bosom, innocent tastes.

Young men, when they are highly respectable themselves, commonly, I believe, commit the fault of giving to their sisters, or whatever young females particularly interest them, counsels that lay too great a restraint on their blameless inclinations, and that would therefore, did they hearken to them, lead them to form contracted ideas of their own duties.

Instructions that would take such an effect on the way of thinking of the younger part of the female sex, would eventually conduct to many evils; for, in proportion as women learned to form false, or too narrow conceptions of their duties, they would become insensible to the charms of virtue, and their imagination, grown cool to its attractions, would be tempted to wander, in search of an object proper to move it, away from the line of rectitude.

'Tis upright men, advanced in years, who are best qualified accurately to discriminate, from spurious ones, the genuine laws of modesty and decorum, to which, in a well ordered community, young women ought to submit.

The heart of such men sufficiently warns them of the frailty of human nature, to determine them to keep their female pupils in sheltered situations, where no temptation to impudent conduct, but such as they can readily overcome, will be liable to assail them. But they will be calm enough not to be inclined to take the emotions of their heart for judge of how woman should be treated: they will rather be guided in an inquiry of this kind, by close observations on her nature, made with a view to ascertain the mode of improving it.

The consequence is, that, where wise, elderly men fill the office to youthful females of tutors, intent on fashioning their hearts to yield obedience to the laws of wisdom and discretion, the rules laid down for their guidance may be expected to be much more adapted to according to individual distinctions of character a proper liberty to manifest themselves, than they

would have been, had they been enacted by men, still warm in youth, moved by the purest intentions.

CHAPTER XXXII.

YOUTHS OUGHT TO BE RETAINED LONGER THAN THEY ARE IN HABITS OF SUBMISSION TO THEIR PARENTS AND GUARDIANS.

Good order forbids us, according to men in the early years of manhood, a very influential rank in society : for the proper formation of their character requires that they should be accustomed to treat, with respect and deference, persons far advanced in life.

Youths, without quitting their proper place, enjoy a greater independence and freedom of action, than grown up girls ; but still they should be taught, like them, strictly to confine themselves to the place which it becomes them to fill.

The present fashion is to encourage boys, barely entering into adolescence, greatly to take on them to act as being their own masters, entitled freely to dispose of themselves. By this measure, parents and guardians fondly hope to give them an opportunity early to acquire the experience requisite, for going through the world with shrewd sagacity. Whether their expectations be often realized by the youths thus early turned adrift on the ocean of life, we can sufficiently ascertain, by a general comparison of the usages characteristic of the present times, with those that distinguished the period,—not very long past,—when men, vested with authority in private life, kept the youths over whom they had power steadily subordinate to their will.

I understand that it is certain that, since the prevalence of the custom which ordains that boys and young men just entering into life, shall be little controlled by their fathers and preceptors, a great relaxation in the national morals has become very perceptible ; in particular, it appears that the victims to gambling

and to unprincipled commercial speculations, are far more numerous. It was not, surely, with a view to leave their sons more exposed to the temptation, to risk, on the turn of a die, all their means of existence, that fathers first determined to abandon them, early, solely to the government of their own reason.

However, many youths boast, that the freedom from parental control that they enjoy, has fully produced those salutary effects that were in the contemplation of those, who first set the example of very early laying aside all authority over their sons.

They boast that they have acquired such perspicuity in diving into the designs of the persons with whom they have dealings, and such skill in eluding their stratagems to overreach them, as well as their attempts to inveigle them into actions injurious to them, that very few men, far their seniors, know how so dexterously to pursue their course, in safety, through this perilous world.

I shall take for granted, that the confidence with which the youths in question, trust to their wisdom, is well founded; and I shall still, nevertheless, maintain, that a totally wrong bias, unfitting them for sustaining their part in a good system of social order, has been given to their dispositions.

In a well regulated society, two secular considerations ought to be attended to in education.

First—The young should be taught that it is necessary for them to know wisely how to take care of themselves, in a world where they may be sometimes exposed to meet with beguiling deceivers.

Secondly—They should learn to feel a zealous wish to do good to mankind, and, particularly, to support usefully and respectably, their place in the social system.

The first of these lessons must be addressed to the pupil's self-love.

He cannot regulate, judiciously, his practice, in obedience to the second, without being strongly moved by social love.

As self-love, in the human breast, is very prone to usurp on the rights of social love, and even to stifle it altogether, the lesson which excites the heart to cherish the latter affec-

tion, ought therefore to be deeply engraved in it, ere much sensibility be stirred in it, to the claims of self-love.

In their natural position, unripened youths are very happily situated for acquiring a heart warming conviction of its being their duty to love their neighbour as themselves, and to become useful members of society, ere they learn to feel the necessity which each individual lies under, of standing peculiarly his own friend, on account of his self-love exceeding any neighbourly affection of which he may be the object ; and because many usurping spirits do not scruple to try to advance their own interests, at the expense of another's rights.

In the paternal home, boys, scarcely in the bloom of adolescence, see nothing which they can strictly call their own ; yet they live, or ought to have learned to do so, in as much security of their rights being respected, by just and fond parents, as they would, were the care of them vested in themselves. They ought also to see around their parents, friends entering cordially into the plans formed by them, for the promotion of their children's welfare, and, with anxious solicitude, contributing, as far as in them lay, to induce the latter to prove that the education and instruction bestowed on them, had not been lost on an ungrateful soil.

They are, usually, too surrounded by brothers and sisters, and ought to have learned, from early infancy, to cast with them all their cares in common. They should be accustomed to dwell in harmony with them, and sincerely to rejoice, in seeing their parents display among them impartial justice and tenderness. Few, too, are the youths who, under a good domestic administration, would not, full of an unfeigned fraternal affection towards those who, from having equal title with themselves, to the regards of their parents, share them with them, feel themselves far richer and happier in the possession of numerous brothers and sisters, than they would be were they only children, with the prospect of becoming the sole inheritors of their father's fortune.

Thus thus that children who grow up under the eyes of wise, tender parents, are entirely surrounded by a moral climate formed to awaken, and sweetly to nourish in them, sentiments of social love. It is easy, when this benevolent affec-

tion has full possession of their hearts, to train them to the love of peace and good order, and to engage them to look on themselves not as isolated individuals, but as portions of an entire community, strictly bound to labour, continually, to promote the weal of their fellow-creatures.

The youth full of such kind, disinterested sentiments, who dwells under a father's protection, may have been taught to be aware that the time will yet come, when his mind will have need to be armed in its own defence, that it may, vigilantly, elude the snares laid for it by crafty men, solely governed by self-love, and ready to promote its projects by the sacrifice of a neighbour's right.

But the idea that mankind are disposed to be ruled by self-love, and to turn a deaf ear to the claim of social, will for a long time, only float in the offing before his intellectual vision; while the sentiment of his being formed to identify his existence with that of his fellow-creatures will take deep possession of his heart. He has but to interrogate his feelings to be assured that he can, and does, love some of his fellow-creatures as himself: convinced, therefore, that his heart is formed to be expanded by social, and not contracted by self-love, he is prepared for hearkening, with delight, to the cheerful, invigorating principle, that he ought to mark his passage on earth by doing good in it, to the utmost of his ability. When, at last, he has to fill situations, wherein he must remember, more than he would wish, what he owes particularly to himself, social love and benevolent principles have intrenched themselves, too firmly, in his heart to be dislodged from it; he finds, too, that, in seeking to vindicate his own just claims, he has no occasion to try to weaken their empire over him: for they join with self-love in urging him not to allow himself to be duped, nor to suffer unjust men to triumph in the success of the plots by which they had designed to injure him.

They make him feel that properly to defriend himself, is a debt which he owes to the community.

Thus, by firmly baffling the unreasonable pretensions of entreaching spirits, when he is called upon to withstand them,—which he much oftener is, where they seek his own detriment, than that of his neighbour,—and by guarding, at the

same time, an unconquerable resolution to form, himself, none but upright projects, conducive to the good of mankind, his sentiments and reason all combine to render him a steady philanthropic guardian of virtue, and good order, in his country.

But when a youth scarcely beyond childhood is constituted his own master, and sent unprotected abroad into the world, that he may early learn from experience, dexterously to open to himself a safe passage through it, though he even fulfil the intention of his friends, self love is far too soon set in motion in his breast, and it becomes, to a very unwarrantable degree, his predominant motive of action. He learns to repeat, with pride in the acuteness of his intellect, the sordid, mind-impoorishing maxim, that every man is his own best friend, and that wisdom therefore counsels him to take self interest for the exclusive rule of his conduct.

Alas! it requires no remarkable perspicacity of mind to discover that human beings are greatly prone to yield to the dominion of self love; nor do we give proof of any uncommon powers of understanding, in endeavouring to constitute society in such a manner, as that all the laws and customs, binding on its members, shall emanate solely from the affection borne by each of them to himself individually.

The moral and political problem that it is difficult to solve, and the practical solution of which would attest the clear, enlarged comprehension of him who succeeded in it, consists in an inquiry into the method of inducing mankind, notwithstanding their proneness to allow of the usurpations of self love, to sustain social love in equal power over their conduct, and firmly to consolidate systems of government and morals founded on the principle, that we may be taught resolutely to act as being as much ruled by the love of our neighbour as of ourselves.

However, though the maxim that men ought to arrange governments for themselves, established on the principle that they are selfish beings, is one, the original invention of which, argued on the part of him who first promulgated it, great mental blindness and dulness of comprehension, the old-young men who at present abound in society, utter it, now that it has

become vulgar and trite, with as great an air of pride in their own sagacity, as though it contained oraculous words of wisdom, and that they were themselves the first organs she had ever chosen for proclaiming it to the world.

By making all their actions and conversation be strictly in keeping with this arid maxim, they entirely deprive themselves of the graces of youth, for they have none of its ingenuous modesty, and they do not suffer any of those warm, generous emotions which give it charms, to stir within them.

Nor have they, to compensate their insensibility to them, any of that moderate, mellow toned wisdom, which often sheds a great interest over the conversation of men far advanced in life.

They are generally such furious partisans that, if they could accomplish their wishes, civil war and anarchy would convert their country into a scene of deplorable desolation. Their heart acquaints them so little with the beauties of social order, that, did all men resemble them, they would universally behave like a contentious rabble.

My observations on mankind, as well as the suggestions of my own feelings, assure me, that to effect the establishment and consolidation of a good system of social order, it is essential to call universally into full activity those sentiments of paternal tenderness, and of confiding filial deference, which ought to inspire the aged and the young, in reference to each other. To this end the most influential station in society ought to be assigned to the former. But as they also, if they were freed from any awe of public opinion, might be tempted to forget their dignity, and as the persons whose sentiments most influence men of all ages, are those not greatly older nor younger than themselves, it is necessary that the honours assigned to superior years be nicely graduated in an ascent from youth to age. The young should therefore be taught to pay a certain respect, even to companions somewhat older than themselves; and their deference for a priority of years should go on increasing, till at last it settled, in a full tide of reverential regard, on the most aged class of the community.

The old, on their part, would find themselves closely pressed on, and anxiously watched, by men high in authority, who

would already, moved by an interested foresight, be very desirous that the aged should conduct themselves so as to merit their high rank in society. These men would in their turn feel an awe of others somewhat younger, which would determine them to support the dignity of the class, towards which the juniors immediately following them were hastening. Thus might we hope that, by such a distribution of the members of society, as that all ages might fairly receive a regular impulse from the mutual influence of each other, we might arrive at rendering the old truly worthy of veneration, and the young modest and docile.

CHAPTER XXXIII.

ABSTRACT EXPOSITION OF THE PRINCIPLE ON WHICH
THE HIGH RANK WHICH I CLAIM IN SOCIETY FOR
OLD AGE SHOULD REST.

I have explained, in the first part of this work, my reasons for thinking that the old must not now, found their pretensions to the veneration of the young, on any superiority of intellectual lights; but on moral feelings, the justice of which, one glance on the fabric of society, shall render evident to the most thoughtless.

The advantages derivable to society from the establishment in it of a system of order, which shall cause its respectable members to advance in honours proportionably to their advancement in years, will strike the attention, and be acknowledged by the feelings of the most unreflecting;

If it be seen that the nation has become sublimely virtuous, in consequence of the elevation of women to a very commanding rank, and that it appear that they cannot be upheld there, otherwise than by placing the social order under the guardianship of respectable individuals, bound to watch more and more over its maintenance, still as they advance in life. A generous conviction of its being the duty of men to allow the female mind to acquire as much developement, as can be rendered

consistent with the support of good order, can be readily instilled into almost every individual of the stronger sex: yet on the other hand, men easily conceive alarms that induce them very narrowly to circumscribe the sphere of women; for they teach them to think, that it would be impossible to assign to them a wide one, without inciting them to commit the dignity of their character, by appearing in unbecoming situations, and offering themselves too conspicuously to the eyes of the world.

Thus, when they figure to themselves a woman taking part in public affairs, they imagine that she must inevitably wear out in her mind the delicacy that naturally characterizes feminine feelings, by frequenting, coarse, boisterous society, and by exhibiting herself confidently before the eyes of the public.

But were the usages and institutions of their country constituted for according to women, all the prerogatives, both public and private, that could be conducive to the virtuous enlargement of their minds; did men perceive these measures to have happy results, and recognise besides that, in consequence of women being skilfully placed under the guardianship of old age, their emancipation, from any mental thralldom, had been effected without the least blight having been given to the modest dignity of the feminine character, then would they feel with vivacity, that honour and generosity made it incumbent on them not to let women sink from the high station, which they saw them filling so advantageously for themselves and the nation.

At the same time they would be fully aware, that the difficulties of maintaining them in it could not be surmounted, except by the assistance of the old, and by steadily supporting them in the post of honour to which they had been raised.

This palpable inducement for treating the old with reverence would, if I mistake not, make ample impression, on men in general, under the order of things which I attempt to sketch. They would particularly see that respectable aged persons, owing to their ascendancy over women in the prime of life, had it in their power to induce them duly to exercise their talents and open their minds, without neglecting any

duty strictly feminine, or divesting themselves of the meekness and modesty becoming them.

Why I found such great expectations, for the improvement of that half of the human species to which I appertain, on the influence of old age, I shall try to explain to the reader in the next chapter, in which I shall enter into some fresh details on the workings of nature in the female heart.

CHAPTER XXXIV.

THE WISH IN GIRLS TO BE TREATED AS HAVING AN INDEPENDENT, ABSOLUTE VALUE, OUGHT TO BE JUDICIOUSLY DEVELOPED IN THEIR RELATIONS WITH PERSONS TO WHOM THEY LOOK UP WITH FILIAL REVERENCE.

Girls are considered to show, in a very early age, a disposition towards coquetry, and a sensibility to the pleasure of reigning, by their attractions, in the heart of an admirer of the other sex.

I do not wish to say, that this opinion is entirely unfounded; for I believe, that both to boys and girls, nature at a very early age, gives some vague intimation of the charm, which a sensibility to the passion of love will make them one day find, in pleasing amiable persons of the opposite sex. She seems to me thus to make to them some apparently premature disclosures, touching the wishes that shall one day warm them, on purpose to afford their preceptors an opportunity to form their hearts to the observance of those laws of honour and modesty, by which the amatory passion, when time has completely awakened it, ought to be regulated.

However, I think that I may safely assert, that a much greater number of the fluctuating emotions which are observed to pass in a young girl's breast, are attributed to precocious coquetish inclinations than ought really to be ascribed to them.

Girls, when compared with boys, evince, from the time that

their mind first begins to open, a remarkably strong wish to be loved, and a great jealousy of the children who attract from the spectators more notice than they. This wish to be loved fluttering in their breast, and often encountering there other feelings which check its utterance, frequently gives them that appearance of not knowing their own minds, or of acting in a sense contrary to their real wishes, which the incipient coquette commonly exhibits. It is therefore often too precipitately supposed, that every peculiarity of manner signifying that a little girl is anxious to attract notice, while at the same time she seems to scorn and fly from it, is suggested to her by the first blind operations of that passion which, in after life, will make her take delight in being admired by men. And yet, though the phenomena offered by her appearance every time that she courts, and yet shuns, the attention of those around her, are the same with those that distinguish the behaviour of timid maidens, who seek, and yet fear, to attract the homage of enamoured admirers, she is frequently moved by a totally different passion, from that which affects them, and it is one which, if it be carefully trained, will take an entirely opposite effect on her character, from what the desire to appear in the eyes of an adoring train, objects of amorous fires, naturally does on theirs. The passion to which I allude, as giving originally to a young girl's mind, a totally different direction from what it would receive, from a wish to kindle admiration in a lover's breast, is, in its first precise form, an ardent desire to be fondly cherished by her parents; however, as she gets beyond the early years of infancy, it acquires far more extensive and vaguer bearings; it becomes a longing to be of consequence in the eyes of all the grown up persons of her acquaintance, and admitted into their circle as an important member of it.

When a girl is still in early childhood, it is to the wish to see grown up persons fondly delight in her company, that is chiefly to be referred that feeling of diffidence which prompts her to shrink alarmed from those whose notice she at heart wishes to attract. The emotions, exhibiting the same phenomena, which spring from her incipient timid wish to captivate a lover, appear at that early age, only to branch out from the

irresolute, wavering feeling, that denotes both her eagerness to be admitted into the society of grown up persons, and the timid awe that disposes her notwithstanding to shrink from their regards.

But if she be injudiciously managed, there is great reason to apprehend, that, ere she be grown up, the secondary branch of the inclinations attracting her towards certain persons of her society, will have become the principal bole of them, while, what should have been, their main trunk will have totally perished.

Her wish to appear charming in the estimation of lovers will probably have attained an inordinate strength, while she will have become entirely insensible to the desire of being affectionately welcomed, into the society of persons much older than herself.

To strengthen this desire in girls, and give it vigour to flourish in their bosoms, amidst all the inducements to allow it to decline, which present themselves to them, when they become nubile, furnishes an enterprise which the persons, desirous to assist in rightly organizing society, ought I think to endeavour to effect.

To accomplish it, it is not necessary for the friends of little girls, profusely to lavish on them tokens of fondness. By doing so they would only accustom them to expect flattering attentions, and prepare them for listening exclusively, in the sequel, to the adulations of lovers.

All that is required of their parents and their friends is, while they treat them with an even, calm tenderness, to manifest a desire to improve their minds, and to make known to them that, in return for their constant efforts to that effect, they expect from them an implicit obedience to their commands, as well as a readiness to minister, with filial tenderness, to their comfort and satisfaction.

Nature, while she has disposed girls to wish to be closely united, by the bonds of mutual affection, to their grown up friends, has taken care to give to their moral feelings such a direction, that they shall rejoice if they can effect that union, by constantly behaving to those cherished friends with fond deference and meek submission; provided that they recognise

that they exert their authority over them, sincerely, for the purpose of adding to their happiness, and giving them instructions tending to make them wiser and better.(a)

I have mentioned, in a former chapter, that women are naturally sensible to two inclinations, impelling them, in contrary directions.

The one is, to reign triumphant in the heart of a lover.

The other is, to take a place in the system of social order, on account of their own independent value, without any reference to the power that they may possess to charm the affections of men.

I shall now add, that it is the secret workings of the latter inclination, that prompts a young girl to wish greatly to interest the circle of her mature acquaintance. It is also to the developing and fashioning of this inclination, that all attentions, of a parental kind, shown to her, should be directed.

Her parents and elderly friends, should only interfere in a negative manner, rightly to form in her breast, that affection which prompts her to delight in the homage paid her by amiable youths. They should just attend to it,—without displaying any rigorous vigilance,—that they may check it from leading her into any impropriety, but as to the positive developement and training meet to give it, they should trust to the operations of nature, and to the cares of the well educated youths to whom they would afford opportunity to frequent her society.(b)

By strengthening the influence of old age over females of tender years, and by preserving to it its proper character, it would be made to act so powerfully and durably, on their corresponding inclination,—namely: that to take place in society on account of their own independent value,—as to expand it, at length, into a desire to sustain, countenanced by persons higher in authority than themselves, a respectable rank among the guardians of the social system.

When the inclination in question, had branched out into such extensive bearings, then might it animate women of all ages, pushing them on to strenuous endeavours to render themselves worthy, by their talents and wisdom, to rank among the firm, national supports of virtue and good order.

Though women, ranged in point of years, among the most honoured members of society, could not be upheld by a class of persons older than themselves, yet, as females of an advanced age would be, in some degree of subordination to persons of the other sex having the rank of their coevals, elderly men would have it in their power to extend to women of their own time of life, a protection similar to what deserving youthful females would experience from the guardians who, taking advantage of the authority given to them, on account of their superior years, would place them in honorable situations, in which their talents and virtues could be widely useful to their country.

It is evident, that to give filial sentiments such strength and vast bearings, in women's breast, as that, by learning to submit, implicitly, to their government, they would undergo a preparation qualifying them to mount, in a manner consistent with the ends of a good social order, to the most important posts that their natural and acquired talents capacitated them for filling;—it is evident that to render their filial sentiments adequate to the production of such comprehensive results, they ought early to be taught to direct them on many aged persons, besides their own parents.

Parents cannot be fully trusted to for laying, in their daughters' minds, that groundwork of good order which ought to be established there by means of their subjection to the influence of filial sentiments; for parents, themselves, require to imbibe a disinterested spirit of wisdom, from the aged classes of the community, otherwise they will often form too partial, short-sighted projects, for the promotion of their daughters' prosperity; and encourage them to indulge pretensions suggested by a frivolous vanity.

Even the wisest parents cannot turn to such profit the filial reverence of their daughters, as to make it fully conduce to the improvement of their character; for they cannot place them, in reference to society at large, in such commanding situations, that their attainment of them may serve to convince them that their surest way of procuring, for their ambition to shine distinguished by their own merit, full fruition, is implicitly to obey the commands of their parents.

Girls ought, therefore, early to find themselves surrounded by a number of aged persons in authority, all entitled to be looked up to, by them, with awe and deference; and all inclined to impose commands on them, with no other view, than to form their character, and to raise them to those stations, the duties of which they appear qualified to discharge.

When once the aged, by a sufficient number of suffrages, had manifested their desire to commit, to some youthful female, the exercise of certain honorable avocations, she should not be at liberty to decline them, for it should be her bounden duty to yield implicit obedience to that revered class, by whom this flattering distinction would have been awarded her.

By thus giving to every step by which a woman would rise to the conspicuous display of her talents, the character of a measure taken by her from a principle of filial obedience, it would be very easy to keep her ever exquisitely alive to the sentiments of feminine modesty, and at the same time to allow to her abilities a sufficiently wide scope, and put her amply in relation with the public.

A woman should never be in a vulgar crowd or mob; her being so does not, however, depend on the number of persons who surround her, but on the sentiments with which her associates are filled. Thus, she is in an unbecoming situation, and may be said to be in a mobbish one, if she be in company with two men, even of her near relations, who are engaged together in a furious altercation. But her local position is unexceptionable, though she be surrounded by a numerous circle of the male sex, if each individual of them survey her with a truly paternal eye, and that they all behave to each other with kindness and respect.

Never then, according to my conception on the subject of social order, should a woman be called upon to come forward into general notice, by the exhibition of her mental endowments, except in meetings where every man present claimed from her reverence, as appertaining to a class to which she was bound to pay filial submission. No younger man, however respectable, and though he might be united by fraternal ties to the female who, in the discharge of her functions, had

occasion to exhibit the depths of her knowledge or strength of her intellectual faculties, should be admitted into the assemblies in which women were required to give public proofs of the extent of their mental capacity.

As fraternal love cannot, like paternal and filial, spread, indefinitely, over objects not directly in relation with it, the presence of men nearly of their own age, must always, where many young women are assembled, stir up feelings, among them, incompatible with those calm, austere sentiments which ought to reign in every breast, in meetings where youthful females,—notwithstanding the timidity which should be respected in them,—may safely be permitted, or rather ordered, to make such an open exhibition of their talents, as shall, naturally, arrest the eyes of all the spectators.

Though women, when they seek to captivate the admiration of lovers, by the display of their talents, or that they are moved to make a parade of them in public, directly by the hope of distinguishing themselves, are, often, not sufficiently sensible to feelings of an amiable diffidence, and learn, quickly, to assume an offensive air of boldness, yet it need not be feared that these evils will ensue, from their exercising their talents in somewhat of a public field, if the immediate cause of their doing so be a principle of obedience to persons to whom they owe filial deference; provided that the scene in which they, in consequence, display them, be strictly of a nature to keep sentiments of filial awe and reverence paramount in their breast.

In this case, so far from gaining more hardihood by the frequent repetition, in public, of their task, they would be liable to become more and more pained, by a timid dislike to attracting the notice of a numerous audience; and their alarms at the thought of exhibiting their talents before such a one, would be obnoxious to becoming, at last, so great as to triumph over their principle of filial duty, were it not that their courage would be sustained, and their personal ambition gratified, by the idea of the proud eminence to which the commands of their paternal friends, and their compliance with them, had raised them.

Yet their pride, in the honorable duties assigned to them,

would never acquire such confidence as to engage them to see, without a bashful diffidence, all the members of a numerous assembly, attentive to their manner of performing these duties: it would only fortify them sufficiently to bear them out in a sedate, untroubled fulfilment of their task, and when, at last, the progress of time would remind them of its being incumbent on them to vanquish, on appearing before numerous spectators, their sensations of timidity,—from their seeming to accord but ill with their time of life,—they would learn to substitute, in the place of them, feelings of modest, matronly dignity.

Let us now suppose that, by the procedure which I have suggested, the talents of women could, as I believe, be called into the fullest exercise, and be made beneficially to bear, with their utmost weight, on the public destinies of their country; let us suppose beside,—what I also believe to be the case,—that, where the character of women is rendered strikingly respectable, by a conformity to principles, which are evidently virtuous and of universal application, men quickly recognise that it is their duty likewise to submit to them; so that orderly dispositions in the weaker sex, where they are established on enlightened grounds, readily extend from it to the stronger, assimilating the virtues of both; let us suppose these two positions to be true, and the conclusion to be drawn from them is, that by improving the female character in the mode which I have indicated, we should take the most effectual method of imbuing men with a truly magnanimous, disinterested public spirit. The example set by women of only distinguishing themselves, by their talents, at the call of duty, would not be lost on them: for even at present all men are conscious,—though few have strength of mind to act up to their conviction,—that an efficient determination solely to exert his talents for the good of mankind and in obedience to the commands of duty, is one worthy of, and proper to constitute, a truly great man.

Men, on the supposition that women's talents were rendered to the utmost serviceable to their country, by the wise exertions of the authority of parental guardians, would make a more bustling use of theirs to push them into notice, and more

judge for themselves concerning the employment to which they ought to turn them; but they would still, in imitation of women, yield a primary obedience to a principle of duty; to which they would just take care to give the practical modifications necessary to adapt it to the guidance of a somewhat freer and more powerful agent.(c)

NOTES TO THE THIRTY-FOURTH CHAPTER.

(See page 198.)

(a) It is, in the greater number of instances, considerably less difficult to impart some learning to a girl than to a boy; for the former can be greatly stimulated to the acquisition of it, by a wish to please her preceptor, and by the delight which she takes in the belief that, by adding to her knowledge, she is improving her mind. A greater incentive of ambition must, commonly, be felt by the latter, to induce him to apply himself to laborious studies. He must be fired by the thought of the advantages and distinctions which he may obtain by means of them; or else his curiosity must passionately engage him to investigate the object of science presented to him. The consequence of this difference of mental organization between a boy and a girl is, that it is much easier to make incitements to study bear, efficaciously, on her disposition than on his.

(See page 198.)

(b) Madame de Genlis affirms that it is by a mother, not by a lover, that a handsome girl should first be told of her beauty. I have, often, seen mothers regulate their practice on this maxim, and have, constantly, observed such ill consequences to ensue from their doing so, as have convinced me of its being erroneous. An eulogium passed on a girl's outward appearance by her mother, more permanently awakens her vanity than does the admiration of lovers, and is, in other respects, more injurious to her disposition.

Filial deference, which has great weight with her, when it accords with the bent of her passions, causes the praises of the former to make a deep and lasting impression on her. Her imagination too confusedly associates the idea of gazing, with complacency, on her external figure along with that of maternal tenderness, so that once her mother has told her that she is handsome, she cannot, afterwards, let her know that she is altered, not only without inflicting on her a cruel mortification, but also without inducing her

secretly, to complain of her having, no longer for her, the affection which she bore to her formerly. She is convinced, when she knows herself to be admired by her mother, that she takes pride in exhibiting her; and that she rejoices in the anticipation of her making a brilliant marriage. She also thinks herself, with similar confidence, of her future prospects, for she adopts, implicitly, the hopes of her mother. Should she find herself disappointed by the event, and doomed, after her youth is fled, to remain,—as the saying is,—on her parents' hands, her discontented mind finds constant food to aliment its affliction, in imagining the sentiments which she attributes to her mother. She is convinced that she must, at heart, be greatly mortified at not having succeeded in establishing her; that she must be weary of her company; and that she cannot love her as she did at the time that she surveyed her, with delight, as a youthful beauty. Thus at that period of life, when the greatest consolation unmarried women can have is, to believe that they are becoming more dear to their parents, now that the latter have reason to suppose that they shall never part with them, does the hapless fair one, who, in her youth, had heard her mother extol her beauty, find the anguish of her disappointment at remaining single increased, by the notion that the parent, who once admired her, is become less affectionate to her.

Let, on the contrary, mothers strictly decline to give the slightest intimation to their daughters, touching their personal appearance; let them treat this matter as considering the decision of it to be no concern of theirs; and speak of it as relating to the most frail, perishable, and worthless of all human advantages; let them, steadily, mould their conduct on the principle that the great object of their maternal solicitude is, to engage all their children to render themselves, by their piety, acceptable to God, and, in their respective situations, good members of the community; let them speak to their girls of the duties both of married and single women, and early convince them that, should it be their lot to rank among the latter, their mother's views on them will still be completely fulfilled, if she see them exemplary for their religion and virtue; let them act in this sober, conscientious manner, and those of their girls who may possess beauty, will run but little risk of being spoiled by the flatteries of men. They will quickly recognise, from their own experience and observation, that their mother was right in asserting that no incense is so liable to be offered at new shrines, to the desertion of the old ones, as that which is paid to beauty; for they will soon be convinced that the changes which sickness, accident, or the progress of time can readily make in a girl's aspect, nay, even the love of novelty may, easily, have the effect of diminishing, from one year to another, the number of her admirers. Pretty girls will be prepared for not suffering themselves to be inebriated by a homage paid to their charms, which they perceive, does not excite the vanity of their mothers; and however they may hope, by means of them, to obtain a good establishment, and may

expect their parents to give them all fair opportunity to do so, they will still feel great satisfaction in the persuasion that their mother will never wish to part with them.

(See pages 203.)

(c) I have in the chapter of the first part in which I have endeavoured to point out the reasonableness, of vesting old age with the highest and most authoritative rank in society, made some appropriate observations on the mental constitution of elderly persons; but as these observations, in as far as they were not universally applicable to them, related particularly to those features of character which distinguish old men, I shall here subjoin a few remarks on such as are more peculiar to old women.

The latter do not seem to be much included in the charge often alleged against old age, of a proneness to melancholy and fretfulness.

They are indeed observed to lament the days of their youth, but their vexation on this score, is found to arise from their conviction of the woful change which their external appearance has undergone, not from their being rendered incapable of enjoyment, by an alteration affecting their internal state.

On the contrary, their wish to hide the number of years that have rolled over their heads, and their disposition not to forget the world, till they find themselves neglected in it, render manifest that, had they as much attraction for beholders at an advanced age as in their youth, the springs of life continue to flow in them with so much vivacity, that their mortal existence would still have for them nearly the same charms as ever.

All the satires, levelled particularly against old women, paint them quite differently from what the general delineations of old age—which exclusively contemplate old men,—would give reason to expect. Instead of being represented as sad and hopeless, they seem no otherwise to differ in mind from what they were in youth; than in having given to their vivacity a different direction. Bustling, intermeddling, and indefatigable in their pursuits, they are constantly ruminating over a store of what they conceive to be useful knowledge, gained by the experience of a long life, and they draw from it maxims which they freely dispense in advice to all around them, thinking that they can guide them unerringly through many a perplexing affair. This pretension to the faculty of gleanng much practical wisdom from experience, has been found so preposterous that, instead of making old women be looked up to with deference, it has only served to render them proverbially ridiculous.

It suggests to me more serious reflections.

The destination, which old age ought to have learned to accomplish, seems to me obviously to be, that of deriving so much improvement from its long experience of the world, that it shall both know how wisely to guide

itself, and to enlighten younger persons on the conduct proper to be pursued by them.

To secure its capability of fulfilling this destination, three conditions are requisite.

First—The vital stream must flow in it with sufficient vivacity, for it to have the power to contemplate with a lively interest the affairs of this world.

Secondly—It must be disposed to direct its attention to them.

Thirdly—It must have such clear comprehensive views, as to be able, from particular observations and generalizing reflections, to draw right inferences, and establish principles for the guidance of mankind, exactly serving to develop in practice the orderly plan of nature, or to support the one established in society.

Of these three conditions, it seems to me particularly indispensable that nature should observe the first in her constitution of the old.

In vain would they have the disposition to attend to the affairs of the world, and understanding to do it with discernment, if nature furnished them with so little vital energy, that they must in spite of them, sink in languor and listlessness.

Of the two latter conditions, it appears to me more desirable, that nature should fulfil the second than the third.

It is true, that if she did not impart to mortals as they grow old, any disposition to acquire wisdom from experience, and to instruct others, such a disposition might be communicated to individuals by an enlightened society. However, it is much more likely to prevail widely and strongly when it is imparted by nature herself. It also in that case serves more to enlighten us on her plan of moral order, by convincing us that it demands wisdom from old age.

As to her leaving a part of mankind deficient in the understanding which would be necessary towards learning of themselves to take, in old age, a wise comprehensive survey of what passes in the world, this seems to be an omission, that is by no means without a remedy. In all ordinary cases, it is not difficult for a very common capacity, to perceive the truth of wisdom's artless precepts, if it be guarded against the illusions of falsehood, and a too presumptuous confidence in itself, by the conversation of the rightly informed. Sympathy with them will teach it how to make an application of their wise principles, to all passing events, so as to ascertain the points wherein the actors in them may have conducted themselves foolishly or judiciously. I conclude from these premises, that the habitual defects, of old women, are imputable to society, and nowise to nature. Nature has abundantly done her part, to dispose women as they grow old, to study to become wise by experience, and to seek to render their wisdom useful to the world. She has accorded them sufficient vivacity, to watch with lively interest over the concerns of this world, and given them a disposition to unfold, for the be-

ness of others, all the knowledge of the mode of conducting them, which experience has made them accumulate.

Having done thus much to adapt them to her purpose, she has left to society the easiest part of the task, that of teaching them to know how to establish their opinions on solid grounds, and, to draw just inferences from their observations on facts and characters.

This part, intrusted to society, has been sadly neglected. The consequence is, that women, from want of ability or opportunity, to arrive, by their own unassisted efforts, to a comprehensive knowledge of the course of nature, are apt to lose themselves, entirely, in a petty labyrinth of absurd notions, relatively to the results of the actions of mankind; which notions they acquire, more from superstitious traditions, than from skill, duly to appreciate causes and effects. It often happens that an old woman, guided, as she thinks, by experience, erects, with considerable cunning and ingenuity, a fabric of practical wisdom so paltry and contemptible, that it seems more suited to the nature of a fox than of a human being. Yet I never, even in youth, could feel inclined to laugh on observing this kind of structure; so much did I think it a pity that such vivacity in old age, accompanied with such a wish to make the experience of a long life of use to mankind, should thus be thrown away for want of being well guided. Old women fulfil, the best that they can, the destination which calls on them to treasure up a store of wise precepts, for the use of themselves and younger fellow-creatures; but they ought not to be left to labour alone at this undertaking. To them it peculiarly belongs, to bring to it that activity and zeal which should give a lively interest to it; but others should take care to see it conducted on such a broad basis of knowledge, as that it may truly meet all the wants of mankind, moral, intellectual, and physical.

Nature has been liberal to men of the qualities requisite for making their old age a wise one, in inverse proportions to what she has been to women. With more ability, and far more opportunity, to learn, thoroughly, to understand all the conditions of this mortal life, when they fail, in old age, of rightly appreciating its various events, their deficiency is not, so commonly, owing to the contracted state of their intellectual powers. It proceeds, oftener, from the weakness of their animal spirits, which, leaving them melancholy, and inclined to look back, with repining, at what they once were, throws a dark shade over their present views of the world, and leads to their conceiving a very unjust opinion of the evil times—for as such they regard them—that they have lived to see.

From the above considerations, I judge it to be absolutely necessary to the support of a good moral order, that the aged of both sexes shall be, at once, elevated to the post of guardians of it. Each sex will, greatly, contribute to communicate to the other the advantages which it may want, to be duly qualified for such an office.

Elderly women are, peculiarly, adapted to impart, to old men, a portion

of their fire and cheerfulness, because, though much less subject than they to a depression of spirits, they are sufficiently warned by their own feelings of the liability of old age to render life joyless, to sympathize with those on whom it takes such an effect. In consequence, drawn towards the aged of the other sex, by a species of fellow feeling, they engage their mind so to open to them, as partners in misfortune, that the secret spring of cheerfulness by which they are themselves animated, is insensibly communicated to them, and finishes by rendering their ideas as lively and exhilarating as their own. On the other hand, few are the persons of good understanding, who can obtain, over elderly women, so much influence to prevent their mental vision becoming too contracted, in consequence of their disposition to eye, with sharp attention, the minutest details of human affairs,—as can those male companions to whom, from their parity of age, they find themselves attracted by the warmest sympathy.

BOOK III.

CHAPTER I.

CONTENTS.

MY SPECULATIONS ARE DRAWING TOWARDS A POINT
AT WHICH I MUST PROCEED TO EXPLAIN MY CON-
CEPTIONS CONCERNING A GOOD SYSTEM OF SOCIAL
ORDER.

PRELIMINARY OBSERVATIONS.

My speculations on the moral constitution of mankind, and my indications of those errors in the actual formation of society, which occasion it, in various respects, discordantly to clash with that constitution, have now verged to a point at which it becomes requisite expressly to unfold, to the reader, my positive conceptions touching a system of social order, wherein the evils that I have pointed out would be avoided, owing to its being strictly moulded on the design of nature.

I shall, however, in exposing my ideas on this matter, confine myself to a meagre sketch of the outline of a scheme of social order, traced simply with the intent of conveying to the reader a notion of the general theoretic plan to which, as appears to me, the leaders of society should adapt their attempts to re-edify its structure, whenever the one at present subsisting, shall have mouldered away.

As to the mode of giving, in practice, life and firm substance to this outline, and filling it up in all its parts, this is a point of which mankind, I believe, can only acquire the knowledge, from positive, wary experiments.

Before, however, I begin to explain my general notion, concerning that type of social order to which nature intends that the nations upon earth,—still as they arrive at their highest perfection,—shall give a real form, I shall fill the remainder of this chapter with some preliminary observations.

§ 1.—Married women are certainly entitled to fill the highest rank among persons of their sex. Their position, too, in

any given country, serves as a very sure criterion, by which to judge of the degree of consideration and power which women enjoy in it.

But, notwithstanding their composing the most conspicuous class of females, it is not with them that those influential persons of the community, who may, in a public capacity, seek to exert authority over women, for the sake of forming their character, and placing them, in society, in an elevated rank,—it is not with married women that those persons ought to place themselves immediately in relation.

Married women are very well inclined to follow the direction given to society, and their husbands are willing that they should: but they must follow it freely; for they will not themselves, and still less will their husbands, consent to permit any authority, excepting that of a wedded lord, to prescribe to them, primarily, the line of conduct which the good of society requires them to pursue.

To the liberty to judge for themselves, of the behaviour becoming a wife, which couples bound in wedlock claim, and to the commanding position of married women, I attribute an historical fact, which I believe to exist; namely: that every relaxation, in society, of rules and customs, by which an increase of liberty was given to women, has been attended with some relaxation of morals.

As married women have been ever most forward to edge their way into a situation less restrained than the one in which their sex was, by custom, usually held, and as they had no need to obtain any consent to the innovations that they were introducing, but that of a wedded partner, whom they could wheedle into compliance, the gradual emancipation of females has hitherto resulted too much, as I think, from a wish, entertained by them, to indulge their individual caprices, and from their disposition to break loose from customs, which, owing to the power of habit, they at heart believed to be respectable.

The community cannot therefore charge itself, in a general, rational manner, with the obligation to fashion the female character, and amply enlarge its sphere of activity, without

giving single women particularly into the care of the most influential classes of society.

Single women, past the bloom of youth, if they be in easy circumstances, do not, in general, strictly owe obedience to any person in private life. Such a character can therefore, easily be stamped on public institutions, as to convince them, that they will gain a needful protection, and become much more highly considered, by yielding a full submission to the persons chosen, in conformity to the polity of their country, to govern them, and inspect their conduct.

I may seem to indicate, to the leading classes in society, a very circuitous course, for arriving at the exercise of a salutary influence over the women whom it is most needful wisely to direct; namely: over the married ones. I am persuaded, notwithstanding, that, whenever the means of establishing an orderly control over the female mind, and, at the same time, of allowing it to expatiate in the widest sphere that it is competent to fill, are taken duly into consideration, it will be found that the process, which I have suggested, must be gone through, to open to the wise guides of society, a way to attain to the character of married women, and fashion it to their mind. Nor will this way, where single women are numerous, and allowed to appear sufficiently in the world to become respected and influential in it, prove so very circuitous as may be imagined; enough of inducements may be held out to married women, to engage them to make their character approximate,—as much as becomes their situation,—to that of single ones.

Husbands will gladly encourage, in them, such a disposition.

Unless ample incentives were offered to single women, to engage them to give a wide extension to their intellectual capacity, it would be impossible sufficiently to improve the understanding of females, to enable them clearly to discern, with one comprehensive glance, the whole combination of their duties, in their infinite variety of bearings. Women, it is true, ought to seek more eagerly to improve their moral qualities, than their intellectual faculties; but, if they allow the latter to lie torpid, they will make such mistakes in regard

to the virtues which it is their duty to practise, that they will only employ themselves in good works, superficially to adorn their character, while they will suffer it to be vitally distinguished, by an attachment to ostentatious pomp and frivolous baubles.

Married women have not, in general, time to attend much to the culture of their intellect. Nor is there any occasion that they should. 'Tis enough that they willingly, when they have leisure, employ it in the study of well chosen books ;(a) and that the advice of judicious counsellors, along with their own reflections, qualify them for an exemplary discharge of their conjugal, maternal, and household duties. Where a ground-work of wisdom is thus laid within them, the lively interest that women naturally take in all affairs wherein persons of their sex act a conspicuous part ; the influence over those wedded matrons that respectable single women will acquire ; and the hope that ought to be held out to them, of obtaining, one day, by the suffrage of the guides of society, on account of their laudable conduct in private life, some honorable office that will put them more in relation with the mass of the inhabitants of their country ; all these motives combined, will, without the aid of great literary knowledge, be sufficient to keep the spirit of married women braced to a high, patriotic tone, in harmony with the one that should warm a virtuous, magnanimous people. They will, in consequence, do their part to maintain, in full vigour, this fine public spirit, by rearing their children to be devoted citizens, and by resolutely refusing to hearken to the suggestions of private family interests, where they clash with the public weal.

The assertion that single women, of highly cultivated minds, enjoying the marked respect of the public, and imbued with just ideas concerning the duties of mankind, would obtain sufficient influence over their married female friends, greatly to contribute to induce them to assimilate to theirs their principles of conduct,—this assertion, all my observations on womankind, lead me to consider well founded.

Wives and mothers, though they may, in some affecting circumstances, deeply sympathize together, are not usually near so much attracted by sincerely friendly dispositions towards

each other as towards single persons of their own sex. If the latter be amiable they open their hearts to them with confidence, expecting them to take a full friendly interest in their concerns. They so anxiously expose to them the principles which guide them in the discharge of their family duties, that it appears that they are pushed by a mysterious instinct, to consult women, who have much more leisure and coolness than themselves, to make wide and accurate observations concerning the government of families, respecting the most enlightened manner of regulating theirs. Well informed single women, though they have not, usually, so much power as intelligent men to dilate the hearts of the married portion of their sex, by infusing into them abstract sentiments,—derived from a wide, scientific knowledge,—of the moral, intellectual and physical scheme of order of nature, have more opportunity of imbuing them with a practical, enlightened love of the particular obligations which the moral part of her scheme assigns to themselves.

The observations that, in confidential conversation, fall from enlightened women, concerning the mode in which,—in certain given circumstances,—it becomes persons of their sex to act, make, in various cases, a deeper impression on a female interlocuter, than do the remarks of the wisest men, on the same topic; both because she justly supposes that women have, commonly, a more finely discriminating eye clearly to investigate such matters; and that her mind is more fully absorbed in the interest which the subject excites in her, from being less divided by a kind wish to appear attentive to her companion; than it is, when she is engaged in chat with a male friend.

Married women, without any mortifying sense of inferiority, yield homage to a superior cultivation of mind, when they recognise it in a single one, being well aware that the sacred, important duties of their state render it meritorious, in them, not to accord much of their time specially to the improvement of their talents.

The influence, however, which a rational single woman naturally acquires over a well minded married one of her intimate acquaintance, is increased tenfold, when it appears that society, in general, treats her opinion with deference; when,

in particular, the female, inclined to bend to her ascendancy, perceives that the soundness of her judgment is respectfully acknowledged by her husband, and those male friends to whose way of thinking she is willing to conform hers.

Thus, if I have drawn right conclusions, in regard to the matter in question, from my observations on the world, it appears that, by engaging single women to improve themselves, assiduously, in virtue and knowledge; and by giving them an imposing station in society; we should afford them an opportunity of acquiring, over married ones, a strong, direct influence, tending to render them both amiable and enlightened, as well as to fill them with energetic principles of virtue.

In a perfectly well organized society, the public attention would, therefore, be seriously directed on the mode of generally communicating to single women just, efficient, sentiments, concerning the rank which they ought to qualify themselves to sustain in the social system.

Single women should be taught to think that the duty particularly devolves on them, of engaging their sex, in general, to soar above those partial, private considerations, which naturally draw too strongly its attention, and to impregnate itself with that public spirit which must flourish in a virtuous nation.

To this end, it is not necessary that they should be insensible to a mother's feelings: on the contrary, they should tenderly sympathize in them; for it is by so doing, that they would acquire opportunity to take a beneficial influence over the persons originally moved by them.

They should feel for, and pity maternal anxieties; but they should let it appear that, not being themselves mothers, they have a judgment sufficiently cool, and a mind endued with ample strength, for them to discern whatever is praiseworthy in a mother's behaviour towards her offspring, and to infuse the spirit, characterizing it, through their own conduct towards the rising generation; while, at the same time, they firmly reject from their bosoms, and steadily discountenance, each of those manifold weaknesses, into which mothers are obnoxious to being betrayed by their affections.

The influence of single women should be employed to draw

up the wife and mother's maternal feelings, to the level on which the paternal ones of her husband, yearn to fix themselves steadily, if they could; but where, owing to his sympathies with an alarmed consort, they are seldom able long to abide.

Single women should try to accord the affections of mothers, to those of magnanimous, public spirited fathers, and endeavour to prevent the former from seeking to give the tone to those of the latter. (b)

Women who have chosen a single life, cannot, in most cases, divest themselves of private affections. It would also be very wrong of them to try to do so; for should they succeed in their attempt, instead of becoming, in consequence, more public spirited, they would dry up social love in their bosoms, in its first sources, and all the zeal, which they might manifest for the good of the public, would only be prompted to them by an imagination, warmed by the ambitious desire to perform heroic achievements. But they should apply themselves to fixing the affection that they may bear to their young relations and friends, steadily on the ground,—from which maternal affections often grievously depart, (c)—where the sympathies with which it ought to be surrounded, shall fully invest it; so that it will be easy for them to determine to do what in them lies, to train the young persons whom they particularly love, to fill their station in a manner conducive to the good of mankind, because their affection for them will remind them, efficaciously, of its being their duty to love their neighbour as themselves, and to take pleasure in seeing all parental friends made as happy as they wish themselves to be, by witnessing the prosperity and good conduct of that portion of the younger part of the community in which they take a particular interest.*

* At present, that single women have, commonly, no resource but in the kindness of their families, they often spoil the children nearly related to them more than their mother does; for they indulge them, solely, with a view of giving them a momentary pleasure; and are heedless to examine whether the proofs of affection which they bestow on them be such as to foster, in them, destructive passions and humours; while the anxious affection of the mother fully enlightens her on the necessity of laying on them,

§ 2.—If single women be taught so highly to respect a state of virtuous celibacy, as to resolve, from principle, firmly to remain in it to the end of their life, their example will be followed by a band of men, not yielding, probably, to their own in number. Though the example of young, single women who live correctly, hoping to be rewarded for doing so by an advantageous marriage, does not make any impression on men nor engage them to imitate the sobriety of their conduct, yet, where it is the custom for many women to devote themselves from high, conscientious motives, to an absolutely single life, so that they either refuse to marry at all, or, having done so once, and having become widows, to enter a second time into matrimonial bonds, I believe, that in every country where such severe morals are customary among women, they also prevail nearly, if not fully, to the same extent among men.

It is desirable that a conscientious devotedness to a single life should extend thus from women to men, otherwise unmarried persons among the former would obtain but little consideration from the public, and, indeed, would soon cease to feel any inducement to decline a good marriage, when an opportunity to embark in one would be presented to them.

The men who would, by following their example, inspire to single women, a warm attachment to their condition and an unfaltering resolution to abide in it, should look upon themselves as the strongest supports to sustain, quite upright, the system of society, and prevent its acquiring any partial leaning.

'Tis they who should, more particularly, cause such an energetic spirit of wisdom and self-denial, to circulate through it, as would, constantly, keep it healthful and vigorous.

They should know how, humanely, to sympathise with a father's and even a mother's feelings; still, however, making it their great object to acquire an ascendancy over parents, that they may dispose them firmly to bend to the control of those energetic, upright principles, which ordain that every

during childhood, such a restraint as shall habituate them, timely, to conduct themselves with a wisdom, that will, in future life, be conducive to their prosperity in the world.

private affection, shall remain subordinate to a fixed purpose, to uphold one universal plan of society, favourable to virtue, happiness, and brotherly love.

Fathers, though an intimate sense of justice inclines them to keep their paternal affections in strict accordance with a sincere desire to promote the public weal, yet are so weighed down by them, that they find it very difficult to fix themselves, firmly, on such a high elevation, as that matters of a wide, general concern, attract, with sufficient force, their regard.

They are either too much tempted to forget them, by an overwhelming tenderness for their offspring, or else, determined not to yield to its encroachments, they harden their hearts against it, and by so doing, yield up the possession of them, to a stern, unfeeling selfishness. To teach them to keep their paternal affections inviolate, and, at the same time, to give them such an enlightened direction, that they shall, by an intermingling stream, augment the volume of their patriotic ones, a magnanimous and well instructed consort should, at the hour of trial, know how to present to them, in attractive, glowing colours, the principle that a genuine love of their children, commands them to exult in seeing them willing to make the most painful sacrifices, when required to do so, by a virtuous, public spirit.

But a mother will not keep such noble principles ever temperately, yet ardently, in mind; nor, if she did, would a father be, at all times, disposed to listen to her, if parents, in general, did not see a numerous and powerful class of single persons, composed of individuals of both sexes, urging them; by all the respect due to the sentiments of wise, firm-souled men; by all the wish to merit esteem, which every mind, deserving to animate a human form, must feel in the presence of respectable, enlightened women; to imbibe the virtuous spirit of society, and strictly train their children to look on themselves as portions of an entire community, whose bounden duty it is to forego their private advantage, rather than be diverted, by partial considerations, from seeking the good of their country and mankind.

§ 3.—I do not presume to give the slightest opinion con-

coming population, considered as presenting, to the political economist, a matter of speculation.

However, my views of moral order engage me to remark, that if, as I believe, the wisest reformers would fail in establishing a virtuous, solid, national system of it, otherwise than by engaging a great number of persons to remain single, and to form a respectable, well combined class, a multitude of individuals among the lower orders, as well as among the higher, must be induced to consecrate themselves to a life of celibacy.

Now, we may depend on it, that many individuals of the lower orders,—in Ireland, at least,—will never consent to renounce the enjoyments of the married state, if numerous persons, of the upper ranks, do not first set them the example of that severe self-denial which these must practise, who devote themselves to a life of holy celibacy.

'Tis in vain to represent, to a single man, pining in indigence, the guilt which he would incur, by associating to his misery, a young wife, and probably a numerous family. If he see persons, surrounded, in every respect, with ease and comfort, unable, notwithstanding, to refuse themselves that class of enjoyments, which it appears to him that wedlock supplies, he will look on the preachers, as cruel and unreasonable, who forbid him to taste them, though they be the only ones which rigorous fortune has left within his reach.

But did the members of the lower classes, see a sufficient number of those of the upper, resolutely remain, from laudable motives, in a state of holy celibacy; they would know how, fully to appreciate the painful sacrifices which, by so doing, they would make to their virtuous principles; they would be fully aware that such self-denying conduct could not be practised, without, the developement, in a good cause, of prodigious force of mind, by those to whom favouring fortune offered the temptation to leave none of their inclinations ungratified.

Such a bright example of self-control, set by the upper ranks, would, I am convinced, be followed by the lower ones, and cause a proportionate number of individuals, among them also, to lead an exemplary single life.

§ 4.—As, agreeably to my conception of nature's plan of moral order, the persons,—both men and women,—long consecrated to such a life, should still continue to mix in society, and to maintain a sufficient intercourse with persons of the opposite sex, to render them amiable, and impress on their minds calm, enlightened sentiments, they should not be prohibited by a vow from changing their condition for a married one.

Irresistible temptations might engage them to commit the heinous sin of violating their vow, and it is at all times presumptuous and cruel to multiply, without necessity, the temptations to sin.

Besides, in order that single persons may preserve those kind, expansive feelings with which the good of society requires them to be filled, they ought not to find themselves forced, by a coercive power,—either mental or physical,—to abstain from wedlock.

It seems to me that, when mild sentiments of brotherly-love, and an indulgent taste for society, distinguish, as much as is desirable, a single person's character, he loves to feel himself free to marry, if he please, even though he be determined never to do so.

As soon as a vow is taken to remain single, the mind of the person who makes it, becomes obnoxious to contracting a withering hardness, which renders it insensible to many of those kindly feelings, that are always inmates of the heart of the individual who is in a fit state to do good to mankind, by helping to uphold, in his country, a virtuous, happy system of social order.

But though, I think, that vows, binding to celibacy, should not be imposed on the single persons under consideration, it appears to me that care should be bestowed on the maintenance of such a spirit among them, as that few of those who had remained unmarried, till towards a middle period of life, and manifested a preference for a single state, should ever afterwards be induced to quit it.

Were instances to become numerous of individuals who, in the decline of years, ceased, by taking a wedded partner, to offer examples of a respectable conduct in single life, they

would have such a freeing effect on society, as completely to nip in it the buds of a virtuous enthusiasm.

More youthful celibatists, who had once looked with warm approbation to the parties, whom they thus beheld contracting a late marriage, would feel the glowing hope, with which their example had contributed to inspire them, to assist in maintaining their country at an exalted pitch of virtue, vanish away, and give place in their bosom, to a discouraging sense of the weakness of human nature.

Youth would think itself amply justified in giving way to its boiling passions, when it would see old age unable to resist, the weaker ones assailing it.

§ 5.—The incentives held out to persons who had preferred a single life, to persevere in their choice, should not be of a mercenary kind. Such groveling ones would soon deteriorate their character, and suggest to them the hope of attaining, by dissimulation, the promised good, while they eluded the conditions on which it was intended to be granted.

A person, in singleness of heart, leading a life of celibacy, with a hope thereby the better to serve his country, and promote the universal reign of true moral order, is detached from the love of lucre, and of all, mere worldly honours.

No other strong passion has possession of his breast than a pure, ardent, attachment to the good which he constantly contemplates, and whose empire he hopes to assist in extending among mankind. It is necessary that he receive proofs of being held in high estimation among his countrymen, not because he makes the flattering distinctions, that they can bestow, the end of his labours, but because the public approbation forms around him an exhilarating atmosphere, the inhaling of which, inspires him with confidence in the justness of his intentions, and gives him hardihood vigorously to prosecute them.

Simple demonstrations of the public esteem, containing in themselves no palpable advantages, unless where they gave to benevolence a wider field to labour in, ought, in a virtuous, well organised community, fully to gratify the ambition of the persons devoted to a single life.

Hope, warm, enterprising hope, should be, as much as possible, the general passion awakened in the breast of a certain

number of youthful individuals, to kindle in them a resolution, to renounce for ever the comforts of a wedded life, for the sake of the better qualifying themselves to become efficient guardians of the public institutions and morals.

No other fear should be presented to their mind, to prevent their faltering in their resolution, than merely, that fear which ought to attend, like its shadow, on a lively hope, and which consists in a dread of missing the prize proposed to it.

Those who ran for such a prize, and, by their weakness, failed of obtaining it, ought not to have to apprehend any disgrace.

The persons who, after they had enrolled themselves, in the band devoted to celibacy, forsook it to engage in marriage vows, should still be treated with high consideration in society, if they otherwise deserved it, though the established institutions should be such, as to open means of letting it appear, that those who persevered to the end in the course which they had abandoned, were, more than they, respected by the public.

NOTES TO THE FIRST CHAPTER.

(*See page 212.*)

(a) A taste for some branch of literature is desirable in every person who has any weight in society; for without it the human mind becomes stiff and arid, on account of a brist circulation of ideas not being kept up in it, by the excitement of the desire continually to increase its knowledge. However, as to the greater number of individuals, whether male or female, it is of far more consequence, that they should take pleasure in instructive reading, than that the leisure, which they can thus employ, should be considerable, for they gain more useful knowledge by their experience of the world, and by the conversation of the well-informed, than they do by sedentary study.

(*See page 215.*)

(b) Had nature equally braced the mind of men and women to a vigorous, comprehensive way of thinking, it would still be evident, from the different elements with which she has composed their parental affections, that it is her intention that mothers, while by their gentle influence, they

make those tender affections shoot more abundantly in the breast of fathers, shall still keep submissively subordinate to theirs, their views concerning the duties which their children ought to be trained to discharge towards the public.

A mother's tenderness results at first from a lively recollection of the personal incommunities, sufferings, and perils, which she has undergone, to give existence to her infant, and she is amply at last compensated for them if she see him, in appearance healthful, deposited in her arms.

Her thoughts are in consequence powerfully directed toward the preservation of his animal existence.

She is further induced to occupy herself about the care of his person, because his life for some years hangs by a frail thread, and that, for a considerable part of them, few services can be rendered to him except what regards his corporeal frame.

In such circumstances, a mother must have a very fixed unalterable propensity indeed, to preferring the public good to her private interests, if she do not suffer herself to be dragged down by the minute detail of cares for her child's person in which she is involved, into a state of mind, wherein she can take but very contracted views of his destination, and which exhibits him to her, not as a member of a community, to whose good he ought to be entirely devoted, but as an isolated individual, immersed in a circle of private interests, that she ought to do her part to promote, without heeding the effect that the prosecution of them may take on the welfare of his countrymen.

During the years that the mother's thoughts are almost necessarily confined to the care of keeping her son's animal constitution in good condition, the father, particularly in the first months of this anxious period, is very little called upon to give any heed to his boy.

His affections, no doubt, induce him to savour, with delight, the sweets which he may derive from his paternal relation.

But he savours them by long anticipation; he has sufficient leisure to look forward to the time when he shall have formed his son's mind, and be rewarded by his good conduct, for the pains which he shall have expended in fashioning it.

Thus, while the mother is, naturally, engrossed by the present moment, and the care of her son's bodily health, the father is inclined to take a survey of his future career, and to wish that he may fill it becomingly.

I conclude, from these considerations, that while both parents ought to learn, indissolubly, to incorporate the good of their children with that of their fellow-creatures, the father ought to take the lead, in determining the efficient principles, by which they shall both reduce their theory to practice.

(See page 215.)

(c) Though in some cases, wherein a mother does not perceive any chain of interest between a stranger and her child, her maternal affections stir up in her, a strong sympathy with other parents and children, yet, in the usual course of things, maternal love is by nature less surrounded than paternal with tender, social sympathies.

The selfishness of men, considered as heads of families, where they yield to it, has a tendency to become more completely personal than that of women; it prompts them still to take most interest in the persons who minister to their comfort, even though their individuality should not be always identical.

Thus, as a wife is commonly the person to whose tender cares they are the most sensible, they sometimes attach themselves to a second one, forgetful of the first, though, during her life time, they might have warmly loved her, and heedless of the treatment, given to the children whom she left behind her, by their new mother.

When family affections, however, warm their hearts, they do not, naturally, incline to be so selfish and contracted in them as in women.

The latter are not near so much determined, in their choice of objects of affection, by a reference to their personal comforts.

They love more for the pleasure of loving and of making sacrifices.

They do not, so readily, forget the child who has been once dear to them, but they are more disposed, so selfishly, to bound their affection to him, as to become the enemies and rivals of other families.

Where parents yield, implicitly, to the movements of nature, fathers have, commonly, a greater portion than mothers of parental tenderness, for the children of a consort's former marriage.

CHAPTER II.

ASYLUMS FOR SINGLE WOMEN. SUGGESTIONS AS TO THE PROPER CHIEFS AND INSPECTORS OF THEM.

§ 1.—The first step to be taken, towards reducing the persons who lead a single life, into an honorable and useful class of the community, is to appoint houses for the retreat of single women, where their conduct may be open to the in-

spection of various persons, charged with the superintendence of it; but where they shall be allowed a reasonable liberty, and the enjoyment of society.

The establishment of these houses, ought to be the care of government.

First—Because it is through the medium of the female inhabitants of them, that it may hope to infuse a salutary, public spirit, through the whole of their sex, training it to deserve, and enabling it to acquire, sufficient influence over men.

Secondly—Because the burden of making a provision for single women, ought not to be entirely laid on their parents; for, if it be, they will not be able to resist their private affections, which will incite them anxiously to endeavour to get all their daughters well married: the latter, too, will eagerly second their views. Till government, therefore, specially constitutes itself the protector of single women, we may expect that the usages of society, in private life, will continue, universally, to testify an overwhelming solicitude to find, in marriage, advantageous establishments for girls. Though a general disposition to struggle to obtain them, be not in itself vicious, it is the fruitful mother of many a disorder, fatal to the national morals.

Aged persons of both sexes, elected to this office, for the respectability of their character, should, have a right to inspect the houses of retreat. The women, to whom such an important trust would be confided, might sometimes be married ones, selected on account of their exemplary conduct, the happy footing on which they lived with a husband, and the character of their children,—if they had any,—where it were such as to vouch for their having received a good education.

The women, belonging to the establishment and grown old in it, should also be highly honoured. Among them should be chosen the chiefs of the community, whom the maintenance in vigour of its institutions, might require to be invested with some regularly exercised authority over it. From their decisions, there would be liberty to appeal to the inspectors; but it is probable that it would be rarely made use of, for such

publicity being given to the measures of their internal government, would alone suffice to render it mild and equitable.

The respectable widows of one husband should be equally eligible with single women, to the place of chiefs of the community. But the widow of two husbands, though she might belong to the establishment, should not be eligible to any post in it conferring authority. The object of her exclusion from the internal administration, should not be to throw obloquy on her, but merely to mark that a more than ordinary degree of parity was expected to distinguish the members of such an establishment.

In many respects the external inspectors and internal chiefs ought to be invested with similar authority: such as that of maintaining order at any numerous assemblies, or joyous festivities, which took place within the establishment.

I do not conceive that it would suffice to put these houses exclusively under the guardianship of old age.

Old men, when women are the only persons surrounding them; entitled like them, to the consideration due to a commanding station, are tempted so much to indulge the wish to be solaced and pitied for their infirmities, that their mind becomes enervated, and, if they do not grow teasingly fretful, from being absorbed in attention to their personal ease, they at least take care to flatter their female companions, that they may, in return, be flattered by them, and see them occupied in ministering to their comforts. 'Tis necessary towards keeping their character duly fortified, and themselves happy in a sentiment of self-respect, that they mix much with middle aged men. For this reason, I think, that every man, as far could be eligibly done,—and, in process of time every woman too,—in possession of a place conferred on none but respectable middle aged persons, should, in virtue of his office, be entitled to visit these establishments; nay, he should even be accounted to act right in often appearing in them, though, except in extreme cases,—which it is to be hoped, would never almost occur,—when he might think himself justified in complaining of one of these institutions to the tribunals authorized to take cognizance of the offences committed in them,—it might

be more becoming him never to interfere in their management, otherwise than by offering an opinion.

Though no younger man should have a right to enter into them without obtaining permission, yet so hospitable a manner of living should not be discouraged among their inmates, as that they might not often enjoy the society of men of all ages, whose character entitled them to be well received in orderly, correct society.

§. 2.—The choice of a site for these houses, would be the concern of various persons, the most influential for their virtues and talents, in the community. They would, of course, establish them in a good air and commodious situation, surrounding them with an enclosure sufficiently great for health, pleasure, and convenience.

The inducements which would determine them in favour of a particular locality; as also, I hope, the peculiar interest that each of these houses would shed over the neighbourhood wherein it existed, would engage the owners of academies for the instruction of youths, to fix their abodes near them; and I think it probable that the wish to be allowed frequently to participate in the recreations provided by the inhabitants of these houses for their guests, would greatly excite many of the youths to distinguish themselves, by their good conduct and application to their studies.(a)

NOTES TO THE SECOND CHAPTER.

(See page 226.)

(a) In establishing rules for the separation of the different sexes, never should the principle be lost sight of, that they are to be excluded from each other's society, or admitted into it, according as reflection, sentiment and experience give reason to think that the improvement of both in virtue and happiness can best be effected. By accustoming them early to refrain from a great familiarity with each other, we dispose them to mutual respect, and to a lively enjoyment of the society in which both are permitted to take part.

The sequestration, however, of young women from the company of men, should never be pushed so far as to deprive them of those opportunities to store their mind with useful knowledge, and to adorn it with graces, which are presented to them in the society of amiable, intelligent persons of the opposite sex.

Many mothers would, perhaps, be alarmed at the idea of their girls early imbibing that taste for lively recreations which they would, probably, while still in childhood, acquire; were agreeable youths often allowed, in the houses in question, to share in the amusements of the female pupils; since it is a well known fact that, at present, when girls are permitted, at a very tender age, to figure, frequently, in balls and among splendid crowds, they not uncommonly become extremely forward, and acquire an inordinate love of dissipation as well as a distaste of all rational employment.

The fact, however, of girls, as society is at present constituted, being readily spoiled by an introduction into gay assemblies, does not afford the least argument to prove, that they might not safely, under a quite different system of opinions and customs, be allowed to amuse themselves in the society of well educated youths.

The present usage of exhibiting girls in crowded assemblies as soon as they become marriageable, and which, as is well known, has for object to procure them advantageous matches, ought not, I think, in a rationally organized society, be suffered to subsist, animated with the spirit with which it is actually penetrated. It is accompanied, as I may say, with a solemn apparatus of frivolity, which seems to announce to girls that from the time of their entrance into the world, they are justly entitled to turn all their thoughts to vanity and dissipation. This in this important, bewildering aspect, that female children, when they are taken into brilliant companies, see every affair which regards fashionable amusements, and their ductile mind is, in consequence, indelibly impressed with the belief, that the whole end of their existence is to extract from those amusements a constant round of pleasures. They are the more elated with vanity, by the praises and flirting attentions of men, because, in fact, many persons among the latter, from supposing that their mothers wish them to be caressed and admired, affect to appear smitten with their charms.

In the houses of retreat, the young girls would enjoy the society of pleasing youths, without parade or preparation. Their habit of meeting with them would be far more calculated to give exercise to the simple, genuine affections of their heart; than to awaken in their emotions of vanity.

CHAPTER III.

**REASONS FOR REFUSING ASYLUMS TO SINGLE MEN.
ELDERLY ONES SHOULD BE RECEIVED INTO THOSE
OF SINGLE WOMEN.**

Many will be disposed hastily to conclude that, if such asylums, as I describe, ought to be allotted to single women, similar ones ought to be set apart for single men. I do not conceive, however, that the reasons which should induce government thus to extend its protection to the former, are applicable to the latter.

Single women require a protection of a public nature, otherwise it must be expected that the younger part of the female sex, will cause all the disorders which ensue from an over anxiety in girls to change their single, for a married condition. Nothing can be more forlorn and disheartening, than the prospect which a single life commonly holds out to a woman, in a country where no public measure has been taken, to give dignity to it, and surround it with the comforts of which it is susceptible. The lot of elderly single women, who are forced to frequent general society, where they meet with neglect and mortification, is extremely hard, if they have not extraordinary resources within themselves. The houses of retreat would give them,—what every individual, advanced in life, sighs to possess,—an appropriate home, in which the prevailing manners and customs would be moulded so as to grant to persons of their description, within its boundaries, the honour due to them. No longer would they be liable to be laughed at, for appearing in the family of a friend, as much divested of any importance, from their want of a commanding station in the house, as the young girls with whom they are constantly mingled, and who, by the contrast with them which they exhibit, occasion them to be ridiculed, for no longer possessing youthful charms.

These retreats, established on the scale which I contem-

plate, would afford single women every opportunity that they could desire, to cultivate their minds, and gratify a rational curiosity. The means of indulging their wishes in these respects, would be provided for them by their public guardians, on humane and liberal principles, nor would they, as now, have to regret that their want of attractions caused them to be past, unnoticed, by the persons whose conversation and good offices could be instructive and useful to them.

Single men are freer than their married companions, to cultivate their talents, and live to their taste; they have more opportunity to take advantage of every means offered for successfully pursuing these ends.

They are, besides, more flatteringly received during many years in society. They have a feeling of liberty, and a consciousness of being fit for enterprise, which are liable to render them too haughty, if they be not softened by amiable companions. 'Tis, therefore, to be kept in society, and not to be sent out of it, that they require. They would be sent out of it, were they collected together in peculiar establishments; since women, without an admixture of whom society cannot be formed, would never approach their dwellings. Active and strong to form ambitious projects, they would be invigorated in their daring purposes, by sympathy with each other; and, giving themselves up entirely to that corporation spirit which commonly takes possession of the men, who find themselves associated in numbers together, they would form, and systematically pursue, projects for domineering over the rest of the nation.

Women, when established in such houses of retreat as those of which I am drawing the outline, would not be banished from society; for an ample number of both men and women would freely seek their asylum, as far as inclination, joined to a wish to render those institutions of utility to the nation, would determine them to do so.

The females belonging to them would find their ambition amply gratified by the consideration with which they would be treated; and they would be perfectly contented to pursue the course of conduct of which the outline would be traced to them by the established opinion.

Though for these reasons I think that it would be unwise to prepare public asylums for single men still in the vigour of life, I am aware that when they become elderly, they have a just title to expect that government will compassionate their situation as much as that of single women, and furnish them equally with quiet, comfortable retreats.

For elderly, single men, I should certainly wish to see homes provided so judiciously constituted, as that they might enjoy in them ample opportunity to render their class essentially useful to the nation, and highly honoured in it. This result could not be obtained from the assignment to them of an asylum, where they would remain together in melancholy seclusion. The way to arrive at it, would be to give them a distinct range of apartments in the retreats refuting single women, of whose society, board and garden, they should have the enjoyment, with the certainty of being tenderly taken care of by them, when overtaken by sickness or infirmity. When single men of respectable character, who had, for a reasonable number of years, served their country to the general satisfaction, began to sigh for a peaceful retreat surrounded by the calm endearments of friendship, they should be at liberty to fix their abode within these asylums, even though, in the ordinary course of nature, they might still be capable of enjoying life for many years.

I do not conceive that, a residence within these peaceful abodes, need be any hindrance to the occupation of important public posts, by the men to whom it was granted.

They would constantly, after dwelling in them for a certain definite term be admitted among their inspectors, and be placed high in authority in them.

The habitude of maintaining a daily, amicable intercourse together, which persons of different sexes, established in these mansions, would often acquire, would, it may be presumed, offer them some incitements to wish to enter into the matrimonial state; it would, however, paralyze, in their behalf, other and more powerful ones; since it would give them opportunities of enjoying, without quitting a life of celibacy, that easy, friendly companionship with pleasing individuals of the

opposite sex, the hope of obtaining which is usually, for elderly persons, the strongest inducement to marry.*

CHAPTER IV.

MODE IN WHICH THE INTENTION TO LIVE SINGLE,
WHEN IT WAS EVINCED BY YOUNG MEN, SHOULD
BE ENCOURAGED.

If much be done to determine young women to embrace a single life, from a conviction of its being a choice honorable for themselves, and beneficial to the public, it will be impossible,—nor should we try to do so,—to prevent young men from consecrating themselves also to it, and inventing some expedient to render their choice of it as manifest to the public as that of single women. They will form fraternities, whose principal bond of union will be a determination rigidly to adhere to an unspotted single life. Such a resolution, adopted by large companies of ardent spirits, might lead to very wild excesses, should they find themselves disregarded by the legislature; but let them be guided, encouraged, and honoured by it, and their enthusiasm will be stamped with such a noble, rational character, that they will,—in accordance with their aspirations,—really become the first strong supports of an energetic, national system of virtue. It is on their vigorous minds, that the burden of sustaining it will principally rest.

To enable them firmly and conscientiously to fulfil their task, alike avoiding the scylla of corrupt appetites, and the charybdis of a stern, insatiable ambition, they ought to be taught to give to the peculiar obligations of their corps, a religious character;† and their profession should be that of sol-

* In respectable boarding-houses, where persons of both sexes are admitted, a marriage, I believe, very rarely takes place between two of their inhabitants.

† They should freely admit into it persons of all sects of christianity, who agreed in acknowledging themselves bound by religious principles to practice that upright conduct which, conformably to their stipulations, ought to distinguish all the members of their fraternal band.

diers, consecrated to the preservation of the internal tranquillity of their country. This office, in a well regulated, peaceful community, might give them, actually, but little employment, but they would, nevertheless, develope in their bosoms a high, honorable, generous military spirit, by the warlike exercises to which they would accustom themselves.

These exercises, thus accompanied with devotedness to the service of their country, would entirely divert them from the wish to separate themselves from the rest of the world, to which the severity of the duties that they had imposed on themselves might otherwise have inclined them.

It would be easy to determine them to make the resolution not to fight a duel be one of the stipulations of their association.^(a)

They should also make a declaration of an intention to abstain from intemperance and gambling. In short, the military corps in question, are to be founded on the engagement to lead a life as austere and pure, as that to which the vows of religious communities usually bind them.

There might be other corps exempted from such rigorous obligations, though fulfilling the same public duties. Those that form the peculiar topic of this dissertation, would be originally composed of youths desirous of emulating, with greater, duly proportionate severity, the virtues of single women.

To that end they would make choice of the military profession; subscribing on entering it to the conditions of being ever ready to defend their country, and of exercising, in the manner that I have indicated, a rigorous self control. Their task would be severe, but on that account they would feel the stimulus of an enthusiasm sufficiently powerful to give them constancy to fulfil it. As they would be led to enter these corps, by the consciousness,—excited to the highest degree of energy,—of an ability to exercise self-denial, they would rejoice in finding that ability called fully into action, by the never ceasing conflicts, wherein they would engage with their strongest appetites and passions.

No difficulty nor disgrace ought to attend quitting such a corps; no question should be asked as to the motive which induced a member to separate from them. All that should be

required of him, would be, ever to speak with respect of those institutions, and not to sneer at their rules, so as to endeavour to throw contempt on them, because of having found them himself too painful to be submitted too.

Such numbers would constantly quit these corps, that a separation from them would never appear remarkable. Some would enter them with an avowed intention of remaining in them but a few years, till of a suitable age to marry, and many others would forsake them to enter the marriage state at a later period.

However, all other points of character being equal, those who remained in them to their latest hour, should be more entitled to receive marks of honour, than the persons who abandoned them.

I do not mean that the men who continued in them through life, should in their latter years be still obliged to practise robust, warlike exercises. They might be at liberty to forego such pursuits at a much earlier period. But they would still belong to the fraternity, of which in their youth they became members, as long as they chose to remain in it, and that they gave ample reason to think, that they respected the clauses of their covenant.

The individuals belonging to these corps, would undergo a discipline, which would perhaps be very useful to the youths who intended to dedicate themselves specially, at a more advanced time of life, to religious duties.

These military fraternities would offer great incitements to the persons enroled in them, to contract warm friendships, founded on a sympathy of personal characters and tastes. The attachment which they would naturally cherish, for the universality of the members of their corps, would only be referrible to a corporation spirit, engaging them to look on themselves as a band of brothers. But individuals among them would surely often select from their entire company, particular objects of affection, solely on account of their intrinsic merit.

In doing so, should they manifest discernment, and afterwards remain faithful to their engagements, they would form friendships strictly deserving that name.

Such friendships cannot be too much encouraged in a peo-

ple, who are peculiarly tempted to clanship; and who have need of learning to display a magnanimous, enlightened public spirit.

Elderly men, attached from their youth, to these austere organized corps, should, more readily than others, be received as inhabitants of the houses of retreat.

The whole society should like to testify its gratitude to men who, for the sake of the public weal, had debarred themselves all the sweets of domestic happiness.

NOTES TO THE FOURTH CHAPTER.

(See page 232.)

(c) Though few, I believe, are the persons who do not now consider that the custom of duelling,—by which, the life of a valuable member of society may be put in peril, by every profligate who chooses to risk his own, or who flatters himself, that his address is such, as to render a duel much more dangerous for his antagonist than for him,—is a disgraceful blot on those civilized times, yet, as the most insignificant individual may have a little weight in inducing society to discountenance it, I shall explain some of my motives for disapproving of it.

I have heard four reasons assigned in proof of its being requisite, still to continue this barbarous custom.

The first reason is, I believe, the principal motive which originally operated in causing it to be established. It is, that the duel is a proof of courage: which quality is supposed to betoken a high spirit, incapable either of making a false assertion, or meriting a disgraceful accusation. To vindicate the truth of what he has affirmed, or to repel a charge that he pronounces to be calumnious, are the usual motives which lead the duellist to the field.

The nation which pays such respect to courage, as to consider that the possessor of it must scorn an ungentlemanly word or action, ranks itself, as appears to me, very low, in the scale of intellectual or moral excellence. A high minded people, instead of yielding such homage to courage, should rather love to think,—what would be no exaggeration in these climates,—that nature has been so liberal to them of this hardy quality, that, into whatever enormities some of them may unfortunately fall, they are at least entitled to glory in the fact of their country having but very rarely given birth to a poltroon.

What, after all, is the proof of courage exhibited by the duellist?

The laws of honour established among us, decree, that he shall stand quietly to encounter the risk of his antagonist's shot.

Such a mode of fighting, I allow to be far preferable to combatting with swords, in the use of which the savage duellist strains every nerve to take the life of a countryman, perhaps of a friend, usually for a very trifling offence; and is, when victorious, nothing better than a cowardly assassin, if, as frequently happens, he has killed a man who, as he knew beforehand, was no match for him, from wanting skill to manage his weapon with equal address.

But though there is more dignity and magnanimity in the conduct of the duellists, who expose themselves to equal risk from a pistol levelled at random, I own that I do not see much manly courage in it. Such courage is active; it urges him who possesses it, to wrestle with danger, and oftentimes to extricate himself from perilous situations, in which more timid persons would be lost. So silly, then, and unbecoming, does the fashion appear to me of requiring duellists to stand passively to await the issue of a shot fired in their direction, that I flatter myself that such a fashion will not long be suffered to prevail in Great Britain and Ireland, and that it may be considered as a preparatory step,—which, in the gradual progress of civilisation, it was necessary to take,—towards the entire abolition of duelling.

The second reason given in favour of the continuance of duelling is, that it prevents women from being ill-treated or insulted by men.

In answer to this reason, I shall, in general, remark, that young men, in all states of society, pique themselves, greatly, on their superiority to women. As at present they are too civilised to wish to prove that superiority, by a contemptuous usage of them, they eagerly seize the opportunity of asserting it, by filling the part of their protectors. I believe, that it is this motive which so often holds young men on the alert to exhibit themselves as champions ready to defend some female of their family.

Are women, as far as relates to duelling, really so much in want of their services as they proudly persuade themselves that they are? This is a point that ought to be examined.

The ill treatment from a man from which they are most anxious to secure a female under their protection,—as, for instance, a sister,—is a breach of a promise of marriage. A wanton retraction of such a promise is, I well know, a shameful, unjustifiable act, in a person of either sex; but the best way of engaging men to keep, on those occasions, their word inviolate, is to rouse in them a sense of honour, that shall make them spurn the thought of behaving with perfidy towards a confiding female. If you held the name of a duel over the head of a lover guilty of such an offence, you do your utmost to stamp on his sentiments of honour a character that shall allow them to acquiesce in a base desertion by him of his mistress; for you teach him to think that all that his honour demands is, that he shall boldly

expose himself to the risk attendant on his breach of promise to her; and that it leaves him free to incur the guilt of a violation of it.

Besides, how is it possible to raise the tone of the national morals to a virtuous pitch, when women are taught to consider it becoming them to force men, who may once have been their admirers, into a marriage with them, which, were it not from dread of the consequence of their refusal, they would, perhaps, decline? Can it be advisable to hold out to a woman such a remedy, to secure her against a lover's fickleness, as that if she accept it, her dignity is committed by herself and the brother who sends a challenge to her quondam lover? And is not the custom which allows of brothers punishing a man who refuses to marry their sister, when, as they say, he is bound to do it, far too favourable to the plots which artful families may be disposed to lay, to secure to their girls brilliant establishments?

The great multiplication, on the part of men, of breaches of promises of marriage, that appears to have taken place, during these latter years, seems to me to be the result of the vehement eagerness with which so many single women openly seek, at present, to change their condition, and the consequent apprehension that men entertain of being entrapped into a disadvantageous marriage. The only becoming means of preventing single women from being duped into a consent to marry, by a false lover's vows, seems to me to consist in the introduction into society, of such a reform of morals, as that truly honorable sentiments shall be inspired to men; and that marriageable girls shall be taught such a general indifference, and such a timidity on the subject of matrimony, that they shall not give to seeming admirers, a precipitate encouragement.

But the custom of duelling, besides keeping lovers true to a promise of marriage, affords, it is said, to women a still farther protection, by intimidating insolent men from insulting them.

This latter reason, alleged in favour of such an odious practice, will, I venture to assert, be found, by those who examine, accurately, into the matter, entirely unfounded.

The principal object of duelling, in reference to the insults directed by a person of either sex against one of the other, is to secure the duellist against being affronted by a female.

In consequence of offering to him to this end a protection, it presents an effectual obstacle to the emergence of the female character from that state of oppression in which it still remains crushed; and the fact of duelling being in its results tyrannical for women, ought to be a motive to induce every generous mind to endeavour to effect its abolition.

In barbarous times women were, universally, oppressed, because every man of the community, as far as it lay in his way, acted as having authority over them, and that all the men combined to oblige husbands to comport themselves despotically towards a wedded partner. What distinguishes their lot in civilized times from their condition in barbarous ones, is, not their being less bound to obey their husbands, it is, that all the other men treat

them with a sort of submission and deference, and that they tacitly combine to induce the husband, from awe of their opinion, to behave to his wife as to an equal.

The practice of duelling is, in regard to women, a rest of barbarism, since it obliges them to tremble lest they should offend men to whom they are not related. Nor is it even any clearly defined law or custom which is to determine whether they be wrong in their behaviour to them; it is the mood of those strangers, who are, generally, irritable, in proportion to their consciousness of meriting contempt.

They do not, indeed, as perhaps they would be privileged to do among barbarians, beat the women who have roused their resentment, but I believe, that it will be allowed that they, to the full as much, reduce them, by means of terror, to what they consider good behaviour, when they give them reason to think that, by treating them with too little respect, they may commit the life of a husband or a brother. In short, as long as duelling is the mode, the barbarous principle is still preserved of every man having a right to give laws, by means of fear, to every woman of his society; it is only the form by which it is called into action that has undergone any change.

In the most civilized states, a uniform equality cannot be established between men and women. Nature opposes herself effectually to such a measure. All that can be done towards placing the latter on a level with the former, is to grant them a kind of superiority that shall counterbalance that which men hold immediately from nature. This superiority every man at all civilized feels that they ought to be allowed to enjoy in society. There the most honorable posts are assigned to them: there men treat them with deference, and permit them, in a manner, to reign. No doubt that neither party ought to take advantage of the occasions when it is placed in supremacy, to humble or vex the other. But still, it is quite inconsistent with the independent spirit which the superior one should then be free to exercise, for the inferior party to stand in a threatening posture, ready to punish it, should it conceive that it makes an undue use of its superiority.

Though the subordination in which men place themselves in regard to women in society be voluntary, they should, on that account, be the more careful to conform to it, and to submit to their mode of exercising their power, even when they may find it unjust. They would be repaid for thus declining to have recourse to the duel,—the dread of which, hanging like a dead weight on women's mind, prevents their studying those delicate principles of right and wrong, which ought to guide their behaviour towards men in the relations of society,—for all the laws of politeness would then be investigated and unfolded, so that women would charm by finer graces. Where they were wanting, in particular, to the attentions due from them to any male member of the society, the censures that the general opinion of the persons present would pronounce on them, would make such an impres-

sion on the females, who heard their ill manners condemned, as to render these offences very rare. It would not be as now, when, if a lady affront a gentleman, she is simply blamed for running the risk of causing a duel, without the merit or demerit of her conduct, considered in itself, being made a topic of discussion. It would be accurately examined, and the point in which she might have erred clearly defined, to instruct the uninformed of her sex in the laws of good behaviour. Thus would women learn to feel the value of engaging manners, without being rendered too abjectly fearful to take proper care of themselves and resent an offence. They ought never, without sufficient provocation, to manifest, in a hostile manner, a spirit that will not brook disrespectful treatment, but still the possession of such a spirit gives an imposing grandeur to their deportment, from tending to keep their mind sufficiently elevated.

When a woman knows how, if it be requisite, to repel insult or undue familiarity, she has not the least need of friends ready to embark in a duel for her. The duel only takes cognizance of those offences of which gentlemen may be guilty in society, for they are not considered amenable to its laws, but to those of the land, for more brutal insults.

In respect to offences committed in society, women of spirit are fully equal to taking care of themselves. They can punish, very sufficiently, the gentleman who forgets himself so far as to insult them, by marking, before the assembled company, the contempt with which his conduct inspires them. The duel is so far from being, in such cases, a protection to them; that they more easily check an insolent or presuming man, where they have no male friend whom they dread committing, than where they live in the midst of such guardians.

The third reason given in favour of duelling is, that it puts all men, in the rank of gentlemen, on a par. Were it not for the apprehension of a challenge, the strong, it is asserted, would often bully the weak; the man of rank and fortune would frequently insult the gentleman whom he looked on as beneath him.

This reason seems to me analogous to that given sometimes, in particular cases, to justify the use of strong cordials. They are taken, it is said, to prevent accessions of exhaustion of spirits, to which the patient is subject; but, though they may give him a momentary relief, yet are they slow poisons, replenishing the sources of the distemper whence his ailments proceed. In like manner, if the custom of having recourse to the duel, to chastise insulting behaviour, frequently engages arrogant men to repress their inclination to offend, I believe, nevertheless, that it contributes greatly to check the progress of civilization, and to nourish that barbarous pride which tempts men to ungentlemanly behaviour towards each other. The rule which justifies their calling to the field of honour him whom they conceive to have affronted them, gives them the custom of looking, not to the law of the land, nor even to that of their reason, as the supreme au-

thority to which they owe submission, but to the ever capricious, changeable law pronounced, as the occasion may prompt, by their own irritable passions. The consequence is, that those passions, treated with such respect, and armed with such despotic power, are for ever on the alert, among fearless duellists, to vindicate the rights granted to them: and they tempt them to give way, without restraint, to whatever humour assails them.

But, after all, is the duel, even among the persons who show an exposure to its ordeal, such a safeguard against an affront, as it is supposed to be, to men of merit, destitute of the advantages of rank and fortune?

From all that I have learned on the subject, I judge that it serves incessantly disposed persons,—both men and women,—to learn, with address, to elude the danger of it, while they still trust whom they please with mortifying disdain. Continually have I heard of the humiliations to which young men, ill gifted on the side of fortune, are exposed, in the company of more affluent persons, without any pretext being afforded them, to complain of an insult; and often have they been so stung by the galling slights which they have met with, as to determine never more to enter the society where they have had to suffer them. I believe, then, that they would be great gainers by the abolition of the duel. Civilization, would, more unimpeded, go forward, till all persons whatever, would feel themselves bound, by the law of common politeness, to set every inoffensive member of society, at ease in their company.

The fourth and last reason which I have heard given, in defence of the practice of duelling, is, that it opens a fair, honorable vent to the vindictive passions of men, the fermentation of which would otherwise occasion treacherous assassinations. If this reason be derived from a real fact in the moral constitution of my countrymen; it certainly affords a cogent motive for not suddenly annulling altogether, among them, the practice of duelling; and for allowing it, in some degree, to subsist, till their ferocious, gloomy passions can be dissipated, by the universal infusion into their minds, of cheerful, magnanimous, honorable sentiments.

However, I have heard persons indignantly deny that natives of the British Isles would ever introduce, into their country, the perfidious practice of stabbing, unawares, a defenceless enemy, even though they could no longer appease their resentment in an open duel.

Whatever may be thought of this assertion, I believe that it is certain that it is greatly in women's power both to explode the fashion of duelling, and also so to humanize men, that their angry passions shall subside without demanding either the vent which it now affords them or any other.

The circumstances wherein men become sensible to the feelings that urge them to risk, in a duel, their own and an antagonist's life, seem to me to be such, as to make it peculiarly incumbent on women to exert their influence, to save them from the guilt and perils into which those feelings precipitate them.

A passion for duelling appears to me to become a distinctive feature of the character of men, when they are sufficiently advanced in civilization to pride themselves on treating women with courtesy and respect. I do not mean that the irascible pride that impels them to single combat with a member of their society who has incurred their displeasure, directly springs from those sentiments which induce them to honour women and anxiously seek their good opinion; but I believe that it is a concomitant of those sentiments. If they be not rendered sensibly alive to an affront, by the wish to shine in women's eyes, 'tis at least when their mind is sufficiently developed, to become sensible to that wish in a sociable form, that their personal pride grows so vigilant as to be far over on the watch for an occasion to take offence. I therefore look upon the fiery passions which lead to duelling, as a crime of evil, prone to agitate men whose refined feelings have been sufficiently set in motion to make them susceptible of an honorable wish to see the dignity and importance of women generally acknowledged.

I believe, that the most effectual remedy to the spirit of duelling, consists in such a complete emancipation of women, that they may have ample opportunity to make themselves hearkened to by men, and be sufficiently enlightened, wisely to exercise their influence over them. The consideration that this vindictive spirit appears to be an evil passion, which develops itself in them, simultaneously with honorable, courteous feelings towards women, ought, I think, to make the latter more ardent, in their endeavours, by their influence, to extinguish it. They should seek to convince men that a susceptibility to resentment, which can only be appeased on what is called, the field of honour, proves a consciousness of not meriting respect; that he who is satisfied that he deserves it, is slow to believe in the existence of an intention to offend him; that where he is convinced that it really does subvert, he still feels himself too much bound to the discharge of his social duties, to grant to an insolent, generally worthless aggressor, the privilege of levelling at him a mortal blow; nor do his religious, humane principles, suffer him to consent to running the risk of giving one to him; that if the offence offered to him be of a nature to implicate his character, he thinks more of manifesting the injustice of the charge, than of punishing the enemy who dares reproach it to him; and that he leaves to persons, who know that their conduct cannot bear a scrutiny, the expedient of silencing, by the dread of their resentment, those who undertake exposing it to the public.

Let women be once generally penetrated with the conviction that it is more becoming an honorable, upright man to decline than to fight a duel, and let them have that just confidence in themselves which may determine them, firmly, to make known their way of thinking; instead of being, as they usually are now, the mere echoes of opinions which the blind passions of men have led them to form, and the practice of duelling will soon become obsolete, more particularly if measures be taken to give men an opportunity

of displaying, in a becoming manner, the undaunted courage of which they may feel themselves possessed.

The plan of imbuing them, to this end, with a high, martial spirit, may be objected to, as having been proved, by experience, to be inefficient; since military men, still more than others, consider themselves under the obligation, to be prompt to embark in a duel. It is natural that this should be the case, as long as the public opinion runs so much in favour of duels, as to presume that they take their rise from a fine sense of honour; it being supposed that such a sense ought to be particularly lively in the military. But, let public opinion take another direction, and see duels in the barbarous, contemptible light, in which, I think, they ought to be placed, and, I believe, that it will be found that military men, if they be insured to courageous exercises, will compose the class the most readily induced to renounce the practice of duelling.

CHAPTER V.

SUGGESTIONS RESPECTING THE ADMINISTRATION OF THE
HOUSES OF RETREAT, AND THE FUNCTIONS,—NOT REQUIR-
ING A BRILLIANT DISPLAY OF TALENTS,—WHICH SOME OF
THEIR FEMALE INMATES SHOULD PERFORM.

Societies of single women, placed under the protection of respectable, elderly persons, of both sexes; and bands of martial youths, resolved, while they emulate the virtues of those women, to apply, in their practice, as becomes their sex, similar principles to a more arduous, enterprising line of conduct; such societies, and such bands,—supposing them to be established, with all their virtues in full operation, in the empire,—appear to afford but a small fount of order, which would be very inadequate to the universal purification of its morals. I own, however, small as it appears, that I believe, were it once fully opened, and its current judiciously directed, that it would soon become so much augmented, by sympathetic streams of sentiment, and branch out into such wide bearings, that it would be found an origin competent to produce, throughout the whole of the national mind, an efficient love of virtue and good order.

Were the more enlightened part of society cautiously to extend the authority and influence of such institutions, they would, I think, gradually open to women's talents such a scope, as would afford them ample employment of a nature tending to perfect their own character, and to make their influence fully operate, in contributing to perfect that of man.

They would also place the elderly,—usually the wisest portion of the community,—in high posts of honour and authority throughout the nation.

I shall not descant on the method by which a gradual increase is to be given to such small beginnings, till they be found equal to the production of such great results, as those which I augur them capable of giving birth to. Whenever the time,—probably yet far distant,—arrives for new modelling society, should the influential persons who embark in such an undertaking, adopt my opinions respecting the first institutions, by which a thoroughly good system of social order should be introduced into the nation, there can be no doubt that an ample number of enlightened minds will watch, vigilantly and effectually, to observe the wisest method of still widening the operations of that system, till the whole community shall amply benefit by them. I shall, therefore, confine myself to the slight exposition of a few very limited views on the subject.

Many of those single women would, no doubt, apply themselves to the education of young girls in their own spheres,* and they would enjoy ample opportunity of receiving useful lights respecting the best modes of conducting it.

Some of them would, also, attend to the education of the children of the poorer classes; they would seek to exhibit themselves in such a friendly light towards their parents, as to acquire over them an influence proper to induce them to harken, respectfully, to the laws of religion and virtue.

Some of them would, also, undertake the office of sisters of charity, dedicating themselves to the care of the sick and infirm.

* As the houses which I am particularly describing ought, as I conceive, to be set apart for the reception of women in genteel ranks, I presume that it would be needful to require a moderate, pecuniary restriction from those admitted into them.

To forward the good intentions of the women who would devote themselves to the relief of the spiritual wants and physical sufferings of fellow-creatures in their vicinity, as well as to promote other benevolent purposes; the houses of retreat should be sufficiently numerous, for the district surrounding each of them to be as limited as would be necessary to allow of every family, comprised in it, being personally known to some member of the band, consecrated to charitable employments, in the house of retreat included within its boundaries; and of its receiving from her, as frequent visits as would suit the purposes of religion and useful benevolence.

Were the circle of charitable offices, which the inmates of these houses should labour to complete, filled up in all its parts, there would not,—according to my speculations,—be, in the whole nation, a single person who would have reason to look upon himself as an outcast from society. All would behold a number of respectable individuals, commissioned by the most sacred authority in their neighbourhood, come frequently to inquire, with religious solicitude, after their welfare, both spiritual and temporal; to exhort, to advise, and where it would be needful, comfort and assist them. The objects in want of such pious ministrations, should constantly find themselves sought after by compassionate beings, who, full of the benevolent affections, the meek, yet exalted, hope of sincere christians, would endeavour to impress on their minds a similarly devout, holy character, and to relieve their physical wants; without abating their efforts to serve them should they learn that the pastors, to whom they looked up as guides, interpreted some of the dogmas of scripture differently from what they did, and without seeking to recommend to them their peculiar tenets, otherwise than by the sacred lustre of a virtuous, pious life.

CHAPTER VI.

SOME OF THE FUNCTIONS, PROPER TO DEVELOPE
THEIR TALENTS, WHICH MIGHT BE CONFIDED TO
WOMEN.

Where a woman wished to consecrate her life to works of charity, which demanded no conspicuous display of talents, she would be called on to make known her desire to the guardians of the houses of retreat, that they might, when convenient, elect her to a post calculated to give full scope to her benevolent purposes.*

But the case would be different, in regard to those posts, which might be conferred on women, and which ought to be exercised by persons, distinguished by some brilliant, intellectual talent.

It ought to be strictly forbidden to women to present themselves as candidates for such posts. They should modestly wait till they were elected to them, by public guardians, who had had ample opportunity to appreciate, justly, the nature and extent of their abilities.

I shall not attempt to specify the various posts to which women of talents might, with great advantage to the nation, be rendered eligible. What those posts are will, by degrees, become known to all reflecting, impartial persons, after that the most influential members of society,—agreeably to what I consider nature's scheme of moral government—shall have applied to giving a full rational developement to the female mind, and

* The persons desirous to make the performance of works of charity their constant avocation could, no doubt, in the most orderly constituted state of society, apply diligently to the accomplishment of their pious intentions, independently of the choice of any particular community. However, in such an one as I here design, I conceive that it would be better for charitably disposed persons, till they were chosen by the guardians of it for dispensers of good among the people, to bound their zealous benevolence to the practical object of supporting their own helpless relations, and some detached individuals of their acquaintance. A system of benevolence, comprising every being in a certain district, would tend, as I believe, more invariably, towards the end proposed by it, where it emanated from one common centre of authority, and where the agents charged with carrying it into effect were invested with a sacred, awful character, from being made choice of by the class looked up to with the highest reverence by the surrounding public.

to regulating their laws and institutions, in a manner to render it fully available to the promotion, in the nation, of wisdom and virtue.

However, I think, that the mere speculator on the subject, may distinguish some posts, whether relating to the public at large, or specially to their own societies, which the women appertaining to the houses in question, ought to be qualified to fill.

I shall point out a few of them.

They ought to be eligible to the place of lecturers on various arts, sciences, and branches of literature, to the assembled women and girls of their own community. (*a*)

Elderly men, either settled in the house, or entitled to inspect it, as well as some grave magistrates, might be at liberty to assist at these lectures.

It appears to me also, that well informed women would be very competent to discharge the functions of judges in many civil disputes. Their ambition to be chosen for the exercise of them, would be a powerful incentive to them to study the laws of the land;* to get acquainted particularly by sound reasoning with the nicest dictates of equity, and thus to accustom themselves to steady, comprehensive, serious thoughts.

They should examine the matter in dispute in presence of elderly persons of both sexes, as well as of younger magistrates, who, though they might not interfere to pronounce an opinion, would serve to keep strictly in check, the insolence that the parties might be tempted to manifest before female judges. Where they were not suffered to scoff at them, they would yield, on appearing before them, to sentiments of awe and reverence which would cause their decisions to make a deep impression on them. Those of wise respectable women are constantly heard with profound respect, by the persons to whom they are addressed, when their opinion seems hearkened to with deference by men equally wise and respectable.

The sentences pronounced on these occasions, might be subjected to the revision of men appointed to examine them : where

* In the circumstances that I have in view, the laws would be simple, adapted to a people, who never like to see the decrees of justice set at naught, by captious sophistries and technical objections.

they changed them, alleging a good motive for doing so, they would give to the women, who had in the first instance judged erroneously, an instructive lesson, which would add to the perspicacity of their judgment, in discriminating the shades of right and wrong.

I think it peculiarly desirable that, where a woman is a party concerned, the cause should be tried by persons of her own sex, saving however the privilege always reserved to men of revising their sentence.

Men seem to me less proper impartially to mete out justice to women themselves, than to open their minds, so as to teach them to distribute it to one another. When they pay attention, while they stay in the back ground, to the motives deciding well minded women to judge favourably or otherwise of a sister's conduct, they have much more coolness, accurately to weigh every circumstance tending to exculpate or condemn her, than they would have impartially to investigate the matter for which she may have become an object of public attention, were judgment to be passed on it immediately by them.

NOTES TO THE SIXTH CHAPTER.

(See pages 245.)

(a) The reader may perhaps be alarmed at the idea of giving to females such a learned education, as may wish to have the pupils appertaining to these houses, assist at the lectures mentioned in the text, implies that I think that they ought to receive: he may suppose that minds opened by a wide knowledge of science and literature, will feel a distaste for the petty duties, to the performance of which wives, mothers, and housekeepers, ought to give up so much of their time. I have already endeavoured to show, that such an objection to the cultivation of the female mind, is entirely unfounded. But, as the subject is a very important, interesting one, I shall here repeat that those who imagine that girls cannot acquire a taste for the study of various branches of literary and scientific knowledge, without being tempted to neglect, after marriage, the minute yet important details of their various duties, as wives, mothers, and housekeepers, underrate very unjustly, the native attractions of these duties. Minute as they are, there is a charm in them to which women of highly cultivated minds are the most sensible.

Though frivolous ones often despise them, yet, were the intellect of women early, exercised judiciously in the acquisition of liberal knowledge, few of them who were thus indebted to their education for a considerable acquaintance with it, would be found, after they become wives, residing in the exercise of those duties, which commonly devolve on married women. A few highly educated girls might forego matrimony, to consecrate themselves to some favourite literary study; some might also meet with husbands,—but would such occurrences be singularly rare,—who, eager to have a wife; distinguished by a brilliant talent, would gladly charge themselves with the entire superintendence of their household affairs, for the sake of leaving a concert time to prosecute her studies. If these affairs were managed well, without any neglect of more appropriate business, society ought not to concern itself with inquiring whether the husband or the wife attended to them.

With these exceptions, it would be found, that these liberally educated girls, would love engaging in the various duties which the matrimonial state commonly presents to women, from taking a deeply felt pleasure in them. It would even be much easier to inspire them with a taste for studying the art of nice and elegant, though not epicurean, cookery, than it is to communicate such a taste to vain, dissipated, female votaries of fashion.

Women seldom apply themselves assiduously to the labours of erudition, when they have not the hope of acquiring by them, the power to produce in public, some brilliant literary work of their own composition. Such a hope could flatter but few of them in a state of society, wherein the utmost expansion would be universally given to the female mind, which the diffusion among women of the lights of liberal knowledge, could make it susceptible of acquiring; and where the awe which they would feel of many grave, well informed guardians, incapable of flattering them, would deter them from committing to the press, unworthy productions. In such a state of things, most women, however education might have unfolded their talents, would gladly abandon the labour of cultivating it, by abstract studies, for the sake of undertaking the lighter, more endearing occupations that ought usually to engross most of the time of a wife, mother, and mistress of a house. These occupations would have the more charms for them, from their being convinced, that, though they may not hope to attain by them a widely spreading celebrity, yet, if they attend to them wisely and diligently, the persons who have opportunity to witness their good conduct, will contemplate their character with a softer satisfaction and deeper interest, than they will that of the female, whose talents may have opened to her personal ambition a vast career, even though she fill it in a manner that ensures to her the general esteem, and the approbation of all impartial judges.

Experience has simply proved, that a wife and mother is far less tempted to attend too much to the exercise of talents which she cultivated

before marriage, than to disappoint her husband's admiration of them, by letting them fall into disuse, from abandoning herself so helplessly, as I may say, to her maternal feelings, that she loses all inclination and power to think of aught, but those partial, potty considerations, which, when a mother's mind loses all stay in itself to regulate its sentiments, they naturally suggest to it.

Were the social system so arranged, as that wives and mothers were aware of having a great interest at stake, urging them to make themselves generally respected, and did venerable persons, of whose opinion they stand in awe,—from knowing it to have great weight in society,—inspect sufficiently their conduct, there would be still less danger than there is at present, of their cultivating their talents to excess, though there would be more likelihood of their devoting a reasonable time to their improvement; which, if they did, besides the pleasure that they would in consequence afford to a husband, they would acquire such a steadiness in regulating their occupations, as would contribute to strengthen in them, the ability to prove themselves firm-minded mothers.

However, I do not advise, as strictly regular a distribution of time in training girls to apply to abstract studies as is necessary in regard to boys: nature, as far as I have observed, has marked out in this respect, between the two sexes, a difference that ought to be attended to. A boy, if he be interrupted in his studies, when he is closely occupied by them, finds it difficult again to fix his attention on them, so that if these interruptions often occur, he is discouraged and becomes an idler. A girl, if she be sometimes interrupted, returns to the studies that she loves, with greater alacrity and affection.

In the education of females the principle should ever be kept in mind, that their province is not so much laboriously to unfold any hidden, abstruse branch of knowledge, as to make every branch of it, with which the learned are already acquainted, bear wholesome and delicious moral fruit. The culture of their heart should always fully keep pace with that of their intellect. To this end, they should be habituated to the exercise of many social duties, and to a lively sympathy with the feelings of human nature. They should early be taught that all the efforts which they can make to increase the stores, already in the nation's possession, of intellectual knowledge or imaginative compositions will have but futile results, if they do not make their talents serve to ennoble and embellish virtue.

A woman, while, owing to her youth, she is under tuition, ought not to be allowed to give up more than a certain portion of her time to sedentary studies; within that portion, opportunity ought to be afforded her, I think, to cultivate her talents as liberally as she can desire; but a sufficiency of time should also be reserved for training her to good moral habits; such as, ministering all the consolation in her power to the aged and infirm; rendering herself useful, and her society agreeable, to her parents and friends;

and engaging in those active, housewifely employments, which fit her to be a good assistant to her mother, and prepare her for the right regulation of her own house. When she is arrived at an age, at which it is just that she be left the full use of her volition, if she be determined to consecrate herself to a life of deep study, and that her independent fortune enables her to do so without inconvenience, then do I think that she ought not to be controlled: it would be easy to make such advantages attend on her cultivation of the social virtues which were once inculcated to her, as should induce her still to cherish them.

CHAPTER VII.

ADVANTAGES RESULTING FROM EARLY AND TEMPERATELY INDULGING THE WISHES OF GIRLS TO BEHOLD FINE NATURAL SCENERY.

In each of these asylums, parties should occasionally be made,—both for the recreation of the women permanently settled in them, and of the young pupils committed to their charge,—to all the pleasing rural scenes within a certain compass around them.

All women take, I believe, in their youth great delight in beholding a picturesque landscape, or a fine marine prospect. But their passion for the beauties of inanimate nature, does not seem to me to be generally near so much indulged as it ought to be: in particular it is not kept alive by the attainment of some fruition at a sufficiently early age. Parents, in all their projects for the amusement of their girls, are directed by the hope of making them subserve to the success of their plans, to obtain for them in marriage, a good establishment: as they cannot hope to forward their views by giving them, at least in childhood, frequent opportunities to enjoy the beauties of inanimate nature, they consider that they would act foolishly, and go perhaps to a needless expense, did they form parties solely for the purpose of gratifying their wish to ramble through delightful scenery. Yet if young girls, from the time that they become sensibly alive to the charms of inani-

mate nature,—and they usually become so at a very early period,—were often led by their parents amidst lovely scenes, and encouraged by them, whilst they contemplated their beauties, freely to resign their hearts to joy and gladness, this single measure would do much towards keeping their disposition sincere and artless; towards enriching their minds with many a profound, delicate, sentiment; and towards diffusing over their imagination a fresh, brilliant glow.

An early habit of seeing with admiration, the fine country scenes in the vicinity of their home, and of tasting among them, in the midst of friendly parties, an exquisite delight, would have a very different effect on the character of young girls, from what is usually produced on that of grown up youthful females, by the custom of some parents, to lead them about to fashionable watering places, for the purpose of exhibiting them to the gay crowds assembled there.

A young woman who once acquires a taste for moving, in the wake of fashion, from one of these watering places to another, seldom, I believe, after marriage settles contentedly at home, particularly if her lot be cast in a retired country; for she has still a longing to frequent splendid, tumultuary scenes, which is restless and insatiable.

Females, in whom a passion for the beauties of the country has been early formed, and associated with delightful friendly recollections,* are for ever sensible to a profound attachment to the home in which they resided, and to the friends who shared it with them, at the time when, in company with those beloved persons, they first learned to appreciate the charms of every rural scene in the neighbourhood of their dwelling, and indissolubly to combine, in their memory, the image of each of them with that of the pure, lively joys which an excursion to it had caused them to taste.

In after life, they may perhaps be far removed from their first friends and the home of their childhood: yet the fondness with which they ever continue to retrace to their recollection,

* In enlarging on the advantages which might ensue to a girl's moral character, from a taste for country scenery being early cultivated in her, it is hardly needful, I believe, to inform the reader, that I proceed on the supposition of the whole system of her education being rationally constructed.

the joys that abounded for them, when they were intimately connected with those friends, and the sweets which they had enabled them to extract from their local position, does not blunt their sensibility to the enjoyments which newer friends, and another dwelling, may be proper to afford them. On the contrary, the soothing recollections of the pure, simple, pleasures which they had experienced beneath a parent's roof, prepares them for loving to abide under that of a husband. They do not wish to fly from the mansion wherein it is becoming him to reside, because of its being seated in a lonely region : they love too well to enliven their solitude, by stirring up in their memory heart-warming images of the past, to wish to fly from it to vapid amusements. The more constantly they cherish those tender, soothing images, the more does the current of their feelings flow steadily in the deep channel of genuine affections, and dispose them unalterably to love every legitimate object of their passionate tenderness.

A sincere wish to contemplate a great variety of fine natural scenery, usually differs in this from a constant desire to shine in fashionable assemblies, that it endears your home to you, especially if it be in the country, while the love of bustling in a brilliant crowd, tempts you to fly with distaste from a quiet home and country life.

A person of either sex who likes to rove, solely with an intent to procure himself the satisfaction of contemplating various beauties of inanimate nature, has a lively relish for the pleasures of memory. He does not therefore wish, that the scenes admired by him, should be continually before his eyes. 'Tis enough for him ever to be able to retrace, to his imagination, their beauties and the delight which he felt in the midst of them. When he has acquired this power, gladly does he commonly return to the home assigned to him by his station, nor is it owing to any defect in his disposition, but to adverse circumstances, if he do not find in it unspeakably interesting attractions.

A female is seldom tempted to indulge, to a faulty excess, her taste for beholding the beauties of inanimate nature ; particularly if it has been always gratified by those placed in authority over her, as far as reason allowed them to comply with

her wishes. In that case she feels no discontented desire urging her, where she can, to break through restraint, for the sake of hastening to survey, yet unvisited prospects; she has understanding enough to perceive that none has been imposed on her, except what good sense rendered necessary. She enjoys the various images of rural scenes which her memory permits her to recal, and, though she might like to add to their store, the calm rational flow of her sentiments, leads her to reject the thought of doing so, if, to accomplish such a project, she must neglect her duty towards her family, or slight the laws of decorum.

The fair one who delights in brilliant, crowded, assemblies, has little or no taste for the pleasures of memory.

When circumstances oblige her to forego her favourite pursuits, and live in retirement, she is so far from finding herself soothed and enlivened, by recalling to mind, images of her past joys, that she only broods over them with bitter regret, from remembering her want of power to make them again really present.

However, much as I recommend it to parents and guardians to indulge,—as far as they reasonably can,—the eager wish of young girls to enjoy the beauties of inanimate nature, I do not advise them always to hold themselves prepared to satisfy that wish, as soon as the specific object which may chance to call it intensely forth, is made known to them. It is much better that they should consult their own convenience, in determining the time of gratifying their female pupils, by a rural party of pleasure; nor should they make such excursions so common, as to cease to have for them the charms of novelty.

To promote the true happiness of females, as well as to train them to an attachment to virtue and good order, we should early accustom them to experience that their choice must be in entire subordination to that of their teachers. When girls are allowed to expect instantly to obtain whatever they evince a wish to possess, their sentiments take a wrong direction, and, whilever they continue in it, they cannot be rendered happy. They are too much occupied about themselves; whereas a girl's true happiness lies in a sense of de-

votedness, and of pleased submission to friends, in whom she has so much tender confidence, as to be convinced that they will take every requisite care of her education, her interests, and her happiness.

She has, also, a much keener relish for a lively source of recreation,—as, for instance, for those rural parties in question,—when she finds that it does not depend on herself to revel amidst its sweets whenever she pleases, and that her guardians do not allow her to enjoy it, except at tolerably distant intervals. When they act thus advisedly, they cause her heart to palpitate with delight, each time that they give her notice of their having the intention to conduct her to some lovely scene of amusement. She then doubly prizes the opportunity given to her to taste an extraordinary pleasure, from not knowing when it may again occur.* The pleasure from appearing to her thus happily seized as it was hastening by her, leaves, in her memory, peculiarly deep, delightful traces.

CHAPTER VIII.

THE SINGLE WOMEN, INHABITING THESE HOUSES OF RETREAT, SHOULD OFTEN BE ALLOWED TO TRAVEL INTO FOREIGN COUNTRIES. THEY COULD REAP GREAT BENEFIT FROM DOING SO.

In regard to the female inhabitants of these retreats, who were mature in years, and wisely discreet in their conduct, the pleasure and instruction derivable from interesting ram-

* The usual bluntness of men's sensibility, compared with that of women, to the charms of natural scenery, proceeds principally, no doubt, from the weight of the business which commonly presses on their thoughts. But, I believe, that in those to whom easy circumstances afford leisure to amuse themselves, it is greatly caused by a sense of liberty to go wherever they please. The freedom which they possess, to see whatever fine scenes may attract their curiosity, hinders it from exciting in them a lively wish to visit any of them; unless, however, where they can be accompanied by a woman who is an enthusiastic admirer of beautiful or grand scenery, and that they can enjoy the satisfaction of sympathizing in her feelings.

bles, ought to fier from much more copious springs than those resulting from enclosures bounded to the vicinity of their own immediate homes.

Proper opportunities, where they had leisure to avail themselves of them, should be selected for them, by the chief superintendents of these retreats, to pass from one to another, till they had become acquainted with the entire face of their native country, and seen specimens of the minute shades of character distinguishing the inhabitants of its various provinces. Nor should their guardians consider that they had condescended sufficiently to their taste for travelling, in allowing them to visit, in succession, the different establishments for single women, contained in the British isles.

As I proceed on the supposition that some of the neighbouring nations would have adopted, almost simultaneously with the British, such institutions as those which I am describing, and that I conclude that in the different countries where they flourished, the persons the most anxious to preserve the integrity of them, would frequently travel to visit each other, or else often communicate together by letter, it would be easy for the chiefs of these houses to devise suitable modes of conveyance to those situated in a foreign land, for single women under their care, who wished to improve their minds by an acquaintance with them, after that they had first seen the principal portion of the British isles.*

Such a bond of hospitality, would thus closely connect the females belonging to those establishments in different countries, as would contribute greatly to refine and liberalize their mutual emulation.

The general uniformity of the outline of the plan on which these houses would, in all countries, be modelled, and the pure morals maintained in them, would not present to the intelligent female traveller, who took up, within their walls, a temporary abode, any obstacle to the study of the varieties comprised under the one national character.

* By procuring for themselves letters of introduction to the directors of these houses, male travellers of good character, would have a greater facility for obtaining admission into respectable societies in a foreign land, than they often have at present.

Little opportunity would, as I hope, be offered her to study the vices of mankind. But that is not women's province. What they ought to study is the natural feelings of the human race, while they have yet scarcely produced an overt act of a reprehensible nature, and while the moral sense is endeavouring to refine them into virtuous ones. Women's nicely sensitive tact, when they observe thus closely the issues of the heart, can commonly detect the slightest error committed in the mode of improving it; nay, though they do not witness the consequences of those that are sometimes suffered to creep into it, they can have a presentiment, or perceiving the false bias which it has received, that such a wrong direction may, in the end, lead it deplorably astray.

They are, therefore, peculiarly fit,—when they are taught neither to attach more importance than is due to petty details, nor to neglect cherishing sentiments of compassion towards human frailty,—to watch over the preservation of good, social customs; and they will be more likely to be struck with the observation of any detrimental to morals, that may have stolen into the usages of foreigners, than with the injurious habits with which they may have been familiar at home.

The opportunity to compare together the internal administration of several of these houses, in the regulation of all of which they will recognise some appropriate shades of distinction, will be of great assistance to enable them, judiciously, to reason on the arrangements the best calculated to produce all the advantages to be derived from these institutions.

Nor would they want for plenty of opportunity to observe the national distinctions of character, subsisting between the inmates of the different houses which they had seen. Though their inhabitants might be equally respectable, practising the same virtues, and endowed with an equally clear perception of moral truth; though they might be rendered, by mutual imitation, very similar in their manners and way of thinking, yet women endued with a fine discernment, who observed them closely, would readily penetrate through their outward forms, into the native inclinations and gifts, characterising their minds and distinctive of their country; so as to recognise what spe-

cies of mental treasure nature had particularly predisposed them to seek, and to discriminate the accomplishments to the acquisition of which they had been stimulated by the example of foreigners.

They would sometimes, probably, digest their observations on these matters into a theme, to which they would attach useful reflections on the wise designs of nature. It should, by no means, however, be required of every woman belonging to these asylums, who had received permission to travel to a foreign country, that she should bring back from it new and useful information relatively to the character of its inhabitants. Such a requisition could only encourage in her malignant prejudices, and an ill natured, gossiping inquisitiveness, into the private affairs of those foreigners who had hospitably welcomed her to their country. All that should be expected of her is; that she should conduct herself among them in a manner tending to give them a respectable, amiable opinion of her countrywomen; that she should return good, unaffected, and unassuming to her native land; and that she should always be prompt to render justice, and to express her gratitude to the country where she was well received, without, at the same time, feeling the interest, which she had formerly been accustomed to take in the prosperity of her own, in the least diminished.^(a)

NOTE TO THE EIGHTH CHAPTER.

(See page 256.)

(a) In expressing the opinion that women sent abroad into foreign countries, are still bound, anxiously to try to promote the welfare of their own, I do not intend to insinuate that it is so incumbent on them as on men to cherish within them strong, patriotic affections. On the contrary, I look upon it as a woman's bounden duty, when she marries a foreigner, to enter fully into his patriotic, public spirit. It is necessary that she do so, to give him energy to make all the sacrifices due to his country, should he be inclined, to let tender, domestic affections take too great an ascendancy over him; and she ought, by seconding his intentions, to cheer him amidst those sacrifices, should he have firmness to determine to make them, even though

no maternal spirit should be found in his family to support him in his resolution. Single women might, probably too, a chance time, give up their country with great propensity, to establish themselves in foreign houses of retreat. But never should women, though they may adopt another country, forget their own, nor neglect the amiable duty which they are called on to fulfil. They do not, like men, occupy the principal line in perpetuating a family, nor are they, like them, the main pillars of their country. But it belongs to them to fill up those interstices which the too partial affections of men to their own family or country are apt to occasion. They ought to study to approach family to family, and country to country, so that the pride taken by men, in their own nation or race, should be softened; not, certainly, to such a degree as to preclude the concentrated energy, which is excited in them by a peculiar interest; but as far as might be necessary to allow of their regarding all their countrymen as brothers, and of their sincerely loving all mankind as their fellow-creatures.

But it is not enough that women be thus governed by kind affections for all the human race. Effectually to soften men's disposition, they should, where the occasion for doing so presents itself, appear acted on by a tenderness less universal, less abstract, and more rooted in their memory, than general benevolence.

In a word, when they enter by marriage into a foreign bond of patriotism, or into a strange family, they should still leave no doubt of affection for their own country and kindred being impressed, indelibly, on their mind. Such an affection should not make them hesitate to engage their husbands to do their duty, even though it should force them to wage hostilities against the objects of their early love; but it should teach them to persuade them to accomplish such a cruel duty as noble minded men, sublimely surmounting their tender sympathies, and not as proud barbarians, incapable of feeling for those whom they were bound to treat as enemies.

Every one, perhaps, feels that a woman behaves in a revolting manner, who, if her husband be engaged in a contest with her father or brother, warmly espouses his animosity, instead of deploring the occasion of it, even while she does not attach blame to him. In like manner, a woman acts unnaturally, who does not sigh at seeing the land of her adoption, by marriage, at war with her native one, though it still becomes her to exhort her husband to do his duty, in sustaining, zealously, his country's cause.

CHAPTER IX.

HUSBANDS AND WIVES SHOULD BE LEGALLY FREE
TO DISPOSE OF THEIR PROPERTY.

The description which I have already given, of the evils resulting from the possession, by husbands, of a legal right to appropriate to themselves a wife's fortune, and the fruits of her industry, sufficiently explains the grounds on which I have formed the opinion that I now express, namely: that a wife's pecuniary resources, and her efforts to maintain herself by the exercise of a branch of industry, ought to be exempted from a husband's legal control.

It is evident, that if it be requisite that a wife should be allowed the independent enjoyment of her worldly substance, justice also demands, that a husband should be equally free.

Under the system of society of which I am tracing a sketch, there should, therefore, be no marriage settlement whatever. Each party should keep at his own disposal, the portion of wealth that he brought to the maintenance of their common establishment. The only provision made by the law for assuring a certain portion of it to his wedded partner, would be in the case of his dying intestate.

A husband, whether in reference to the arrangements of housekeeping, or to the direction of some commercial business which he and his wife might superintend in common, would enter into an agreement with her similar to the one which he would make with any other female,—such as a mother or sister,—with whom he might, in regard to worldly affairs, be joined in a like partnership.(a)

Such a total disavowing of the matrimonial tie from legal pecuniary restraints, would, as a general rule, leave the husband much the more powerful party; which the fiat of nature decrees that he shall usually be, let the legislator take what precautions he may to insure independence to the wife.

But it would tend to make the sense of his freedom, and of his marital power, act so naturally within him, as to awaken in him a generous sentiment of honour, and inspire him with

an unalterable resolution ever to extend a tender, affectionate protection to his more feeble helpmate.

He would also find in her a diligent associate, in regard to all those employments in which she could assist him.

I believe, that in a well ordered society, matters might be brought to that point, that girls would often be sought, principally, in marriage, for their known habits of application to eligible, industrious callings.*(b)*

Parents would, at all events, frequently train their girls to the exercise of skill and industry, when they would know that they were thus securing to them a provision, of which a worthless or extravagant husband could not, without their consent, deprive them.

Such a husband, taking advantage of his wife's affection, might sometimes engage her to alimient his vices with the fruit of her industry.

But where a laborious woman suffered herself to be duped out of her hardly won earnings, by her tenderness for an undeserving husband, she would bear, without being disposed angrily to repine at it, with the indigence which she would thus draw on herself.

Nor would she experience any of those heart breaking pangs of bitter indignation, at the thought of being shamefully oppressed, which often corrode the mind of the hapless wife who sees herself thrown a helpless burden on a man that unpitying squanders in vice their livelihood, while she is denied the power of obtaining, by her own exertions, an independent maintenance.

NOTES TO THE NINTH CHAPTER.

(See page 258.)

(a) The opinion of society, at present, in respect to marriage, seems to me to be gradually bending more and more towards considering it a civil contract.

This is, I think, a great mistake; for it ought, as I apprehend, to be

treated, more than it is, as a solemn religious engagement, with which the civil power ought to intermeddle but little.

It is true that the marriage vow must be held in great reverence in a well constituted civil society; it is also true, as I think, that the temporal authorities bearing rule over such a society, ought to study the native dispositions of its members, for the sake of adapting to them the laws which they would enact for its government; and that they should not immediately derive them from the doctrines of religion.

Nevertheless, civil law, without the aid of religion, can do nothing towards perfecting the virtue of nations.

Both regard the amelioration of the human heart, and the improvement of human societies. In forwarding these objects there is a point, I think, where they come in contact.

When they do, the law of men ought, respectfully, to retire before the word of God, and do nothing but what is requisite, humbly to mark its approbation of its decrees.

If it mix civil injunctions with divine commands, it only adulterates our motives, for yielding obedience to the latter, and lessens the reverential impression which they ought to make on us.

The point at which the operations of revealed religion and those of the civil law come in collision is that of matrimony: this is a point which lies so completely at the foundation of society, that if the law of man acknowledge the pre-eminence of that of God in the article of marriage, it may cause a deference for it to characterize all its institutions, though it would then to correspond with the native constitution of man.

The legislator, to let it appear that he resigns entirely to religion the presidency over marriage, should forbear, as much as the care of firmly upholding the fabric of society permitted him, from abridging the liberty of married couples, considered as members of the state, on account of the bond uniting them to each other.

Instead, therefore, of resigning the wife, as though she were a slave, into her husband's power, he should leave her equally free as she had been previous to her marriage, to dispose of herself and fortune.

He should, principally, mark the cognizance that he takes of the engagement contracted by her, by proving that he respects her for it, and wishes to make it advantageous to her; he should, therefore, besides allotting her a certain portion of her husband's goods in case he dies without a will, sanction her assumption of his name, and give to her children considerable prerogatives, distinguishing them from persons born without the state of wedlock.

Husbands and wives, if they be filled with low, secular principles, concerning their mutual connexion,—which they will be, if they look on it merely as a civil contract,—will be obnoxious to a feeling of irksomeness, caused by

the constant pressure of their chain, and they will, in consequence, sicken of each other's company.

To engage them to delight for ever, in the bond uniting them, a steady, sublime elevation should be given to their sentiments, of a nature to induce them to consider each other in a respectful, sacred light.

This can only be done by teaching them to have the fear of God continually before their eyes, and, in particular, by accustoming them to look on their marriage vow as a religious engagement, contracted solemnly in his presence.

(See page 250.)

(b) Children would not be neglected on account of the obligation being imposed on their mother to attend, diligently, to some specific business. It is well known that where a woman, for the sake of being, in the end useful to her children, engages in such a business, she commonly trains them much more rationally, than she would do, had she leisure for constantly fondling and being occupied about them.

A very industrious woman is, sometimes, from principle, severe on her daughters, from seeking too soon, and in too arbitrary a manner, to form them to habits like her own.

But where she is enlightened enough to avoid this error, she is, usually, remarkable for being a tender, warmly attached wife and mother.

CHAPTER X.

NOTWITHSTANDING THE INDEPENDENT POWER ACCORDED TO WIVES OVER THEIR WORLDLY POSSESSIONS, RICH ONES WOULD BE LESS TEMPTED, THAN THEY ARE AT PRESENT, TO BEHAVE WITH ARROGANCE TO A HUSBAND.

If wives were to remain absolute mistresses of whatever share of fortune had been contributed by them, to the support of a conjugal establishment, they would sometimes, it may be presumed, be much richer than their husbands, and, if arrogantly inclined, would keep them in a very humiliating state of subjection to their caprices.

I do not believe that, under the system of government that I am depicting, the hereditary fortune of the wife would, near so often as it does now, exceed the wealth of her husband.

Where industrious habits were general throughout the nation, riches would more be equalised among its members, and those becoming habits would generally subsist in men, if they were commonly exhibited by women.

Fathers would, therefore, seldom give to their daughters such a fortune, as that the knowledge of having it at their command, could make them consider themselves independent of a husband.

Industrious faculties are what would principally be efficient in bestowing power ; which circumstance would cause the husband to wield by far the greater portion of it : the wife would seldom make her industrious faculties available, otherwise than by exercising them beneath the husband's superintendence, and in subordination to his general plan for the conduct of his affairs.

But even where the wife was in possession of an affluence far exceeding that of her husband, she would not be near so much inclined, as I understand rich wives are now, to assume to a wedded lord, an imperious tone, and to refuse allowing him the free use of her riches.

As women would be trained to the management of weighty affairs, and habituated, from early childhood, to listen to rational, enlightened conversation, their intellectual powers would be sufficiently strong and firm, to carry to full maturity, the magnanimous sentiments implanted in their mind.

Their respect for society would, more than it does at present, make them desirous, by an exemplary conduct, to merit its approbation. They would more feel with awe, that they were under its inspection, and more be excited, by the hope of obtaining from it flattering rewards, to deserve its good opinion.

CHAPTER XI.

IN ASSIGNING TO WOMEN HONORARY REWARDS, HUSBANDS SHOULD BE TREATED WITH THE UTMOST DEFERENCE; AND THEIR CHARACTER BE TAKEN GREATLY INTO CONSIDERATION.

Though, I think, that great good might ensue from the cautious, well timed introduction, of such a change into our civil code of laws, as should leave wives, as far as physical comforts and prosperity were concerned, in absolute legal independence of their husbands, the case would be very different in regard to those honorary rewards to which, I think, women ought to be allowed to aspire.

As these should only be conferred, by society, on women distinguished for their moral excellence; and, as the principal social duties of a wife, relate to her husband; not only should his consent be requisite towards her acceptance of some honourable post, but it should not be offered to her, if his character were not, like her own, highly respectable.

Though a wife cannot be responsible for a husband's faults, yet, since it is sufficiently proved that where a girl marries a man whose character is estimable, it does not commonly, if her behaviour to him be tender and rational, deteriorate after his union with her; in most cases, where the wedded partner of an amiable woman appears unworthy to possess her, we may fairly presume that she is not entirely free, either from the error of having been wanting to him in the dutiful, winning behaviour becoming a wife; or else, from that of having exhibited, in espousing him, an indiscreet precipitancy, perhaps an unjustifiable wilfulness.

All these surmises of something having been wrong on her part, may certainly be unfounded, but still, as it is impossible for the guardians of the morals of society, to arrive at a full assurance of their being so, in a matter so delicate, and which so much eludes the public eye; it is far better that the woman whom they select as being worthy to receive, from them, marks of honour, shall, besides appearing to them wise and

irreproachable, be surrounded by a domestic order of things, of a nature to testify, that her wisdom and good conduct have been effectual to produce the happiest results.

The wife who, by her own demeanour, merits well to receive, from the guardians of society, some honourable tokens of their approbation, will not suffer from them a great hardship, though they refuse to accord them to her, on account of her husband's misconduct.

As the attention of all the individuals around her, will be observantly fixed on her, she will readily perceive, that, at heart, they pity and admire her, though an imperative regulation makes them decline lavishing on her any public demonstration of esteem.

Her own delicate feelings will hinder her from wishing that they should; for no unfortunate wife, deserving of tenderness and compassion, would wish to have her virtues signalised to the notice of the public, if her husband's conduct dishonoured him.

As to those married women, to whose election to some honourable, important office, there was no moral impediment, and on whom the choice of the seniors authorized to dispose of it, fell, we may rest assured that the obligation to obtain a husband's permission to accept of it, would not be the slightest bar to their doing so.

Besides that the sentiment of honour would act freely in the breast of every respectable man, engaging him to vivify, by his sanction, a wife's laudable ambition, husbands would really be as much flattered by the honourable trust reposed in a consort, on account of her acknowledged worth, as she would be herself.^(a)

NOTE TO THE ELEVENTH CHAPTER.

(See page 264.)

(a) Though husbands do not seem to me at all adapted by nature to standing in an isolated manner, forth to the public, as the only one of the

two yokesmates in connexion with it, and to taking, solely, on themselves the office of wisely conducting a wife; though nature seems to me to qualify them ill for being her exclusive guides, yet, where the vigilant eye of the directors of wisely organized social institutions pierces beyond the husband to take cognizance of the wife's conduct, and that they keep in their own hands the means of honorably recompensing her for well doing, husbands appear to me to be admirably constituted for seconding their designs.

They desire, I think, nothing better,—as will be yet amply proved by experience,—than to put their marital authority in abeyance, and to withdraw themselves aside, that a wife may stand unshadowed forth to the observation of society, and that its influence may fully operate on her heart.

This disposition they appear to me to evince even at present; for the fashion which prevails among them of taking no notice, in society, of a wife and of giving themselves little concern about her mode of disposing of her time, seems to me to proceed from the workings of nature, mysteriously suggesting to them, that they ought not to prevent her coming in direct contact with the opinion of society.

Were our civil institutions so happily modelled as rightly to form that opinion, and cause its influence on married women to produce excellent fruit, the disposition of husbands to allow it a free action on their character, would then be methodically unfolded, and regulated by principle.

They would not, as now, carelessly abandon a wife to the impression made on her mind by the opinions of society; while they respectfully forbore obtruding themselves on the notice of the grave personages who observed her with an intention to set her conduct, should it be highly meritorious, in a light proper to render it honorably conspicuous, they would anxiously pre-empt of their ascendancy over her way of thinking, to cause her fear of the opinion of these personages to produce on her character effects tending accurately, to ensure to her their full approbation.

I have had frequent opportunity to observe, that where a married woman is immediately engaged in some important affair with respectable persons, not connected with her by domestic ties, and that it is her interest to please them, her husband's position is favourable to his being the very best counsellor whom she can consult.

Though he does not usually come forward, without urgent necessity, directly to interfere in the matter, he has a lively sense of its being as intimately his concern as his wife's.

He is, also, equally anxious to prevent her being guilty of any wrong proceeding towards the parties with whom she has dealings, as to hinder her experiencing from them any injustice.

The consequence is, that he usually instructs her how to transact business with them, in an equitable, satisfactory manner.

I therefore conclude, that if the immediate relations of married women

with society, had regular, important bearings, their husbands would, with anxious tenderness, though with delicate reserve, exert their powerful influence over them, for the sake of engaging them, by their rational, wise, conduct, to convert those relations into sources yielding them honorable testimonies of universal esteem.

CHAPTER XII

THE PERSONAL AMBITION OF MOTHERS, IF JUDICIOUSLY GRATIFIED, WOULD MAKE THEM FULFIL THE BETTER THEIR MATERNAL DUTIES:

But, supposing it to be true that husbands could be induced to approve of their wives being charged, by society, with honourable and useful avocations, fitted to put them more immediately in relation with the public, than do family duties, it still remains a question, whether it would be advisable to kindle in mothers, who ought to be occupied in training their children, a flame of personal ambition.

A proud, domineering, selfish ambition, is a passion so natural to all mankind, that even maternal feelings have been frequently known to give way before it.

In proportion to the number of women in whom an ambition of this kind was kept alive by circumstances propitious to it, many appear to have evinced that a tenacious attachment to the exercise of power, triumphed, in them, over the love of their children.

Far be it from me to wish, that such a kind of personal ambition should be excited in the breast of mothers, as would be likely to distract their feelings from their offspring, and lessen their tenderness to them. I am so little inclined to advise such a measure, that I even conceive that we have no right to impose duties on a mother, which she cannot well fulfil, without neglecting her children. More particularly, I think, that we ought not to charge her with such as naturally tend to keep her arrogantly wrapt up in the idea of her own importance. Nature marks, sufficiently, that a mother is her children's property, and we ought scrupulously to leave her

so, under such regulations, however, as shall best tend to make her a wise instructor and soothing consolation to them. Now, I think, that we shall most effectually promote this desirable end, by keeping alive in her breast a gentle, calm sentiment of personal ambition, perfectly harmonising with her maternal feelings.

This sentiment should be of a nature constantly to remind her that, in order to be useful to mankind, an ornament to her country, and an honour to her children, she must conduct herself wisely in her mode of educating them, as well as in every other respect. She ought not, therefore, to be entitled to fill any of those posts, reserved for women worthy of receiving marks of public approbation, till she had been several years married; that she was no longer involved in the minute details of nursery cares; and that she had conducted the education of her children sufficiently forward, to make it evident to the wise guardians and counsellors around her, that she was directing it on a plan perfectly in accord with the principles regulating the national institutions; on one that was promising fair to render her children valuable acquisitions to their country.

A mild, but constant movement of personal ambition in her breast, the gratification of which would depend on an exemplary discharge of her maternal, as well as other domestic duties, would have great force to raise her above those petty, private views, by the constant contemplation of which mothers are so much tempted to lose all public spirit.

It would also enable her to address, to her children, a powerful plea to engage them to do honour to her, by their conduct: when they would learn that the opinion formed of them by the public, would greatly serve to decide it, either to bestow on their mother some honourable token of esteem, or to withhold it from her, they would feel doubly stimulated by the desire to act so as to merit universal respect, and prove that they had received an excellent education.(a)

NOTE TO THE TWELFTH CHAPTER.

(See page 267.)

(a) Children, whenever their parents lived, ought to be allowed to hope that they might, by noble actions, become to both, the occasion of their being crowned with public testimonies of honour. I confine myself, however, principally to giving a notion of the kind of national institutions by which the character of women, considered in various capacities, might be improved to its utmost degree of susceptibility; I judge that if sound, clear, principles, were put into action for its improvement, the consideration which the subject deserves, would be bestowed on ascertaining the form, in which these principles might be made to bear, with equal advantage, on the character of men.

CHAPTER XIII.

REMARKS, TOUCHING THE KIND OF HONORARY EMPLOYMENTS, TO WHICH MARRIED WOMEN SHOULD BE ALLOWED TO ASPIRE.

I shall not particularize the civil or political functions to the exercise of which married women might, properly, be rendered eligible: I believe, that,—except the internal administration of of the houses of retreat,—they might be, in a great measure, the same as those conferable on single women.

Where, indeed, the functions, to the discharge of which the latter were allowed to aspire, were such as to demand that the persons entrusted with the exercise of them, had long applied assiduously to the sedentary study of some particular department of knowledge, it could not be expected that wives, more especially where they were also mothers, should often be qualified for the right performance of them.

However, offices which required their possessor to be distinguished by extensive views of moral order, a sound judgment, and a copious knowledge of mankind, rather than by the habit of scientific labours, might often be very properly filled by the mothers of a numerous family.

If they had native good sense, the habit of attentively watching over their children, in order skilfully to form their character, joined to that of frequently holding conversation with well informed persons, might suffice to give them the necessary requirements for the right discharge of the duties of such an office. In dealing with mankind in the state of things of which I now assume the existence, our object would more be to confirm them in orderly dispositions, than to punish grievous vices; and a mother who had succeeded in training a numerous offspring to the faithful, upright practice of their various duties, might, very well, have acquired, from experience, a clear knowledge of the best method of wisely administering those branches of the government, which would expressly bear on the point of making the love of virtue and good order reign in the heart of her countrymen.

CHAPTER XIV.

THE EAGERNESS OF WOMEN, AND THEIR FRIENDS, FOR OBTAINING HONORABLE MARKS OF DISTINCTION, WOULD NOT EXCITE IN THE NATION A PERNICIOUS SPIRIT OF INTRIGUE.

If women, are, naturally, so susceptible to the ambition of winning honorable recompenses from the public, that the hope of obtaining them, even at a distant day, might be rendered very influential to induce them early to submit to the government of high, orderly principles; if a corresponding ambition, relatively to their wives and mothers, could readily be awakened in husbands and children, then may it be thought that it would be impossible to hold out honorable, public posts to women, as prizes to reward their virtues, without setting,—for the sake of securing them, to each female pretender,—such a restless spirit of intrigue afloat in the nation, as would soon entirely subvert the purposes for which such a scope had been originally granted to women's ambition, and would finally have the effect of vulgarizing their character.

That some jealousies and competitions would exist, res-

pecting the females who might hope to be nominated to such posts, I make no doubt; but, I believe, that in well constituted societies, they might be prevented from indecorously breaking forth, or from displaying a greater degree of activity, than what would have the good effect of causing the social system to march with more energy, by engaging the persons the most influential in supporting good, national morals, to watch, incessantly, for the maintenance, in full vigour, of the principles from which the legislator first evolved the dispositions, made for according to women some political existence; and which decreed that none of the honorable rewards proposed to them, should ever be granted to their own or their friends' solicitation.

There is in almost every country, and particularly in Ireland, a deep, quickly alarmed, general sentiment of respect for women, which could effectually be taken advantage of, to keep the wish of individual females, and of their friends, for the attainment, by them, of honorable distinctions, calm and passive.

Women, themselves, would too well understand the constitution of female dignity, ever to seek to seize these distinctions by force, or by address; nor would husbands, and men in general, fail to inculcate on them the obligation humbly to wait till they were offered to their acceptance. Husbands, with whatever deep satisfaction they might see the merit of a beloved wife honorably signalized by the most revered members of the community, would still be restrained, by their native feelings of propriety, and even by their affection for her, either from testifying their pleasure,—in a manner humiliating for persons less fortunate,—when they saw her called by the judges, appointed to reward female merit, to the enjoyment of some honorable distinction, probative of their high sense of hers; or from endeavouring to make the honours which these judges had the power to bestow on her, devolve on her head, when they perceived them to be inclined to pass her by in favour of another. Under a disappointment of this kind, they would comfort her by assurances of the high sense entertained by them of her worth, and by reminding her, that a wife thoroughly esteemed by her wedded lord,

ought to rest satisfied, though her merit lay hidden in the shade, from all the world beside.

However, under the system of things which I advocate, I judge that it would rarely or never happen, that a truly respectable, unexceptionable woman, would arrive at an advanced age, without having received, from the guardians of society, a sure testimony of approbation, from being entrusted, by them, with the administration of some employment, which would place her immediately in relation with a greater or less portion of the community at large.(a)

NOTES TO THE FOURTEENTH CHAPTER.

(See page 271.)

(a) The greatest obstacle which, as I apprehend, could subvert under the system of society in question, to a public, impartial recognition and recompense of female merit, lies in those overgrown fortunes that form around their proprietors a wide circle of dependence and flattery, beyond which they seldom step, to meet with equals and persons who have no temptation to make their principles bend to the desire to please them.

Such fortunes should, therefore, rarely be found in the country where this speculation on a plan of social order were reduced to practice.

It seems to me that the best way of guarding against the undue multiplication of them is, for parents to reserve to themselves the privilege of absolutely disposing by will of their property. Were this measure effectual to reduce to a very small number, the owners of a colossal fortune, we might then hope that those few would seldom meet with adulators; since the persons with whom they might have dealings would be too much accustomed to use a manly, upright tone, to renounce it on any occasion. We might hope too, that those few extraordinarily wealthy persons would catch, by sympathy, a generous spirit from their associates; and, instead of seeking to corrupt their countrymen by the employment of their riches, expend them in works serviceable to the nation.

The custom of entailing estates on elder sons, would be found such an effectual bar to the success of any attempt that might be made to realize the scheme of social order, which I here lay before the reader, that the exposition of it requires me to touch on the evils resulting from the legal right which is commonly granted to the first born son of men of landed property, to inherit a father's estate.

The unalienable right of their eldest sons to be their principal heirs, has

the effect of propagating among all classes of society a respect for idleness; as if the ability to live in affluence, without the exertion of any laborious effort, was what distinguished a noble from a servile mind. The young heir, who knows he is to be enriched without submitting to any toil, will not bend his mind to it, and he quickly learns to take pride in his exemption from the necessity of doing so, because every one around him flatters him in a mode to imply that it is an honourable distinction. From the belief that he does well to live in idleness, the transition on his part is short and natural to the adoption of the principle, that he is entitled to indulge all his passions. It were needless for me to descant on the deplorable state of irreparable ruin, into which the entertainment of such a fatal notion causes his mind to fall, the reader can well imagine it: I shall therefore confine myself to observing, that once he makes it the rule of his conduct, he becomes remarkable for his arrogance, and his unjust, hard-hearted selfishness. Puffed up with the idea, that the working classes are industrious merely that he may riot in abundance, he ruins without compunction an honest laborious tradesman, when it suits his convenience to take from him the articles he has prepared for sale, and never to pay for them.

The girls too, in the families where the father has an estate destined to descend entirely to the eldest son; are remarked to be particularly ambitious to captivate a lover, a marriage with whom, may crown them with rank and fortune, beyond what ordinary calculations pronounce them to have a right to expect; they do not like the idea of contenting themselves with a humbler family establishment than that in which they have been reared, and at the head of which, an elder brother has placed, or may one day place a wife. Even previously to his having selected a consort, there is frequently a spirit of rivalry awakened in his sisters, abstractly directed on the one whom he may choose.

Thus do they learn to set an exclusive value on the gifts of fortune; to vie eagerly with each other in contending for them; and to give themselves without scruple to lovers abundantly possessed of them, however worthless their character may be.

As to the younger sons, the moral structure of their mind is as much overthrown, as that of their eldest brother, by the system of settling upon him the father's entire property.

Though so wide a difference, on their arrival at man's estate, is to be established in their pecuniary circumstances, the younger sons, while children, learn, as much as their eldest brother, to be inflated with vanity, and form projects on an expensive scale. If they see the heir, more than themselves, the object of flattering attentions, that does not teach them to think that their pretensions ought to be humbler than his; it only makes them look up to him with a deference that causes them to be the more irresistibly induced, by his example, to launch into similar follies, and share all his prodigal tastes.

No profession do they deign to choose, to which it would be beneath him to belong : as he prides himself in thinking beneath him almost every useful business that may be exercised with an independent mind, they do the same. Nearly deprived, then, of resources for earning a livelihood, yet necessitated to shift for themselves, and fostering extravagant propensities, they are ready to sell their conscience to any powerful protector who can procure them what they consider an honorable place.

Nor do they fail to be fawning sycophants to the governing powers, unless they be urged turbulently to oppose them, by speculations on the means of best promoting their private interests.

Thus does the example of the upper ranks spread, throughout all classes of the community, a proneness to idleness, and to dissipated, corrupted morals.

Fathers can rarely retain due authority over the sons, who have a legal right to succeed to them in the possession of a considerable property. Should they, as they grow up, endeavour to prove to them, by narrowly limiting their expenses, that they are still in their power ; crafty usurers are ready to step forward to offer to compensate their niggardliness.

As long as the son, on whom the father's estate is entailed, is too young to admit of his jealously attributing to him an eager longing to step into his place, he is himself often flattered by looking on his child as a wealthy heir, and he subscribes willingly to his being reared in habits of ostentation and vanity.

He sanctions him in the entertainment of the notion, which all his attendants conspire to communicate to him, that it becomes him to proportion his tastes for expense, not to the income which, as an elder son, he may reasonably expect to enjoy, but to the wealth that is to devolve on him on his father's demise. As he grows up therefore, he perceives his father's life to be an obstacle to his enjoyment of the supreme good, in the anticipation of which, his imagination has always been taught voluptuously to bask. He forms in consequence the revolting opinion, that father and son cannot enjoy life at the same time ; so totally are affections, truly lovely and agreeable to a fine system of order, obliterated from his mind, that the greatest blessing which a virtuous man can commonly enjoy on earth, that of having long lived parents, is looked on by him, at least in regard to his father, as a curse.

Though, from the above-mentioned reasons, I conclude that the usage, of entailing a father's estate on his eldest son, is a trying grievance, highly detrimental to the national morality ; I do not disapprove of the ambition of men, who have inherited from their ancestors a certain landed property, to transmit it undiminished to an elder son.

A general maxim, that prevades the plan of this work, bids me respect every feeling, or apparent prejudice, common to mankind, of whatever illi-

it may, when blindly yielded to, be the source, if it be found to be in some degree the root of a high, honourable principle; for, in that case, I conclude it to be among the moral feelings which nature has given to men, with a view to prepare them, when they are rightly disciplined, to cling with steady attachment to the reign of a virtuous and happy order of government.

This maxim, in its application to the main topic of the present discussion, sanctions the opinion, that the sentiment, which prompts the proprietors of land, to desire that heirs chosen in their own families, may long successively represent them, by inheriting their estates, deserves to be respected; since nature has widely disposed the men who pride themselves on a lofty extraction, to cherish the notion, that the favoured mortals whose veins are filled with patrician blood, ought to be rendered, by the nobleness of their way of thinking, firm and lofty supports of the social system. Nature also teaches individuals of the lower orders, to assent to the high pretensions of men of a distinguished parentage, for the deference with which they look up to the members of ancient families, and the indignation that they feel on witnessing any shameful errors committed by them, depose for their being taught by nature to believe, that the example of the great ought to render virtue lovely and attractive to persons of a mean condition.

According to my conception then, of the good which might be taught to result from the nourishment of some aristocratic pride in ancient families, those who claim a descent from a long line of high-born ancestors, ought to be imbued profoundly with the sense of being the first persons called upon, by the dignity of their nature, to rise superior to all those vulgar passions, the indulgence of which, prevents men from being useful, honourable members of society.

But, after that they had been excited to a praise-worthy conduct, in order that the people to whom they belonged, might be entitled to encomiums, as forming a virtuous, truly happy nation, their inferiors should be engaged to imitate their laudable example. As the lower classes compose by much the greater part of mankind, the system of laws and customs the most improving to them, is the one most deserving of veneration on account of its utility. Were the pretensions then of the nobility, to deserts far superior to those of the commonalty of mankind well founded, reflecting minds would still deplore the respect paid to their high descent, did it appear that the reverence with which humbler classes surveyed ancient families, led to their despising themselves, and becoming in consequence vulgar and contemptible.

But the inspiration, to the representatives of a distinguished line of ancestors, of a generous, aristocratic sentiment, fitted to communicate a true grandeur to their character, would not have, for the spirit of the lower orders, such a blighting effect.

Where the sense that a high birth demands in him who can boast of it, a peculiar nobility of soul, degenerates, in the upper ranks, into an insatiable, vain glory, then do the persons in an obscure sphere, becoming degenerate also, commonly sigh with mortification on surveying their lowly condition; and they are tempted to look up to their haughty superiors, with envy and abject feelings of servility. But the case is very different when men of a high rank are filled with an enlightened, honorable sentiment, which determines them to be generous protectors to their poorer brethren, and firmly to support the system of national order, by a wise, liberal, exemplary conduct.

Then do those poorer brethren prove that they are formed by nature readily to imbibe, from their superiors, upright principles, and adapt them to their own peculiar situation. With admirable facility, they separate the essential substance of the virtues which warm their hearts, from the accidental advantageous circumstances that give them an opportunity to exercise them with great effect; and they perceive that, by deeply implanting similar virtues in their own mind, they may become equally respectable, though they do not fill nearly so conspicuous a station. They are, therefore, too conscious,—humanly speaking—of their own native dignity to be willing, abjectly, to fawn on the most exalted of their fellow-creatures. Nor are they inclined to envy the kind patron, who, profiting of his more commanding situation, does his utmost to protect them from the dangers which, owing to their humble station, they have it not always in their power to ward off from themselves: the emulation that prompts them to vie with him, is entirely directed to the object of proving their mind to be as great as his; and they are conscious that the best testimony which they can afford of its kindred worth, consists in their replying, by the most devoted attachment to his service, to the generous concern that he takes in their welfare.

They are also proud of marking their nature to be congenial to his, by erecting themselves, as far as circumstances admit of their doing so, into steady supports of the existing system of social order, though it be one which dooms them to rest in obscurity: nay, they have a feeling, of which perhaps, they are not conscious, that whispers mysteriously to them, that, in steadily confining themselves to their humble place in the social system, and doing their utmost to maintain the great in theirs, they act with more magnanimity than those to whom that system has proved favourable, by bestowing on them a high rank, have it in their power to do, when they also make strenuous efforts to maintain it in vigour.

To the end that respectable, orderly sentiments concerning their native dignity, might thus flow from individuals of the higher ranks to those of the lower, idle habits should entirely be driven from that honorable rank in public estimation, which they have usurped to the detriment of industrious ones. This measure would, I think, be best effected by the denial to the men of landed property, of the privilege to settle their estate on a child yet

unborn, or in any manner, to retain possession of it and yet screen it from the demands of their creditors. By leaving it fully exposed to them, the law would ordain that, where, in consequence of his indulgence of those extravagant tastes, which commonly accompany idle habits, a man of landed property's expenses far transcended his income, his own family, rather than strangers, should be sufferers by his prodigality. Thus industrious persons would often be in possession of the power, that is conferred by considerable possessions, while the representatives of ancient families would constantly forfeit, for themselves and their children, their rank in society, where they did not, with prudence, preserve their patrimony.

I believe that were the legal permission to entail landed property on a person yet unborn entirely withdrawn, many more estates men, than this country exhibits at present, would be found within its precincts, who would wisely watch to proportion their expenditure to their means, and who would make arrangements, enabling them, fairly to transmit, undiminished, to a single descendant, the property which they had received from their ancestors.

It is not without reason, that the public consider the possession, for ages, of the same landed property as a circumstance honorable to a family; for, where it can be quickly annihilated by prodigality or caprice, the long preservation of it in the same lineage is nearly an infallible sign of its having always been administered with wisdom, and of neither a spendthrift nor a miser having ever been at the head of it. Though the latter has tastes quite contrary to those which tempt the former to lay waste his fortune, yet, as his hoards generally, after the lapse of one or two generations, fall into the hands of a spendthrift, the taking possession of an estate by a person meriting the designation of a miser may, usually, be considered as the forerunner of a prodigality by which it shall soon become utterly lost to his family.

However, the long continuance, in one race, of the same landed property, is only honorable to its possessors, when the preservation of it, and transmission from father to son, are entirely owing to the wisdom of its proprietors. Where an estate is so secured to a family by successive entails, that each of its owners has only a life interest in it, and cannot, however boundless may be his prodigal propensities, prevent its devolving on his son, then, by remaining long in the same line, it may only bear witness to the rapacity and injustice of its possessors, not to their good conduct.

Did the representatives of old, influential families, clearly recognise that established institutions left them no other stay than their own good sense, to prevent them from aliding from their high rank in the social system, and yielding their place to newly risen men, I believe, that they would be excited more wisely to give heed to their ways, and that they would be more careful to confer on the son destined to succeed them, a rational education.

Were a father vested constantly with an absolute control over his pro-

perty, to dissipate or else distribute it among his children, as might seem to him good, I believe that it would be easy to teach him both to feel the ambition to perpetuate an old family, or to build a new one; and also to keep that passion in his breast within reasonable bounds. He would quickly learn to comprehend that, where a property greatly beyond a certain value, is all concentrated in the hands of one individual, the owner of it will usually, in spite of his utmost care, see a senseless, profligate pride, and idle, wasteful tastes creep into his family.

This consideration would determine him to content himself with transmitting to the son, whom he selected for the future head of his family, such an estate as might enable its possessor to prosecute liberal studies; to make himself respected by the governing powers; and as might induce him to rest sufficiently detached from the pursuit of private gain, ever to direct his labours in the view to connect his own interests with that of the nation.

Perceiving the manifold evils which would result from his heir being reared to pride himself on a privilege to live in idleness, he would endeavour early to attach him to peaceful agricultural pursuits.

As for his other sons, he would readily acknowledge that he could not better dispose of most of them than by training them to the exercise of some branch of commerce. Such a project would make him anxious to establish a close connexion, and mutual habits of respect, between estates country gentlemen and laborious citizens, which way of thinking would, once it became general, produce most salutary effects on the public weal.

Were the merchant's functions placed high in honour, and made to march, side by side, with those of the cultivator of his own landed inheritance, every thing that depended on a judicious selection, for the members of the community, of employments calculated to make them rich by their industry, would be done to secure to the nation the blessings of peace, prosperity and good order. The immediate descendants of rich proprietors would, no doubt, where they applied themselves to commerce, select, from the highest branches of it, materials to occupy them; but their children, again, would often be obliged to exercise a business somewhat inferior, and so on gradually, till at last the distant descendants of the representatives of the highest families would embrace, without scruple, the lowest honest trades. Thus, without any confusion of casts, the different grades would be so softly blended into each other as to compose one well combined community, in which the spirit animating the highest classes would descend to the lowest, and engage all the members of them to rise, by a natural sentiment of honour and probity, superior to the vile passions that are liable to disfigure those, who do not feel that they are called on by their native dignity, to fill a high rank in the natural, social order.

Were it the custom of men of a moderate estate, with a large family, to give to their daughters some lucrative employment,—and I believe such a custom would soon follow the adoption of those measures of civil economy

that I advocate,—estimated gentleness would acquire great facilities for ductilely bending to commerce the minds of their younger sons; more particularly as, whatever might have been the principle on which the rule for graduating the different degrees of honour, ascribed to the various professions of men, was originally established, I believe that the virtual principle which now affords a rule for marking the line of distinction between genteel and vulgar ones, emanates, in most cases, from the aversion that prevails in genteel ranks, to allowing the women belonging to them to take part in the business conducted by a husband. As the sense of decorum relative to the morals of private life, that is deeply engraved on the national character, causes the opinion to be universally entertained that, where a wife can assist her husband in the management of his affairs, it becomes her to do so; and as all genteel heads of families start, with horror, from the idea of giving their daughter to a husband who cannot maintain her in idleness, every business is looked on as degrading for a gentleman in which his wife might, properly, be his assistant. This notion completely excludes youths, appertaining to a distinguished class, from most departments of commerce, unless they undertake them on a scale which involves them so much with clerks and journeymen, that it would become them to keep a wife entirely removed from the locality chosen by them for the transaction of business.

Let then women themselves be generally reared on the principle that it becomes them to exercise, for the sake of earning a livelihood, some reputable branch of industry or commerce, and I am persuaded that the prejudices will soon give way, which occasion youths who consider themselves in the rank of gentlemen, to despise, as beneath them, most of those mercantile employments to which they could, advantageously, apply, without being tempted to resign, for the sake of propitiating a powerful patron, the independence of their principles.

Among the various species of good that would accrue from gentlemen renouncing the prejudices which keep them aloof from most commercial pursuits, I shall mention one which I think, ought particularly to interest Aristocratic pride, and engage it to encourage them to attend to them. It is that the dominant families would, generally, keep for a much longer time their high station, because the members of them would contend, and commonly with advantage, with men of humbler birth in the race conducting to worldly prosperity.

Some portion of wealth appears to me, usually, necessary towards enabling the virtuous man to stand on a sufficiently conspicuous eminence, to acquire due influence in his country; and it is well that persons with aristocratic pretensions should feel how much some fortune is necessary, to make available their title to enjoy, on account of their distinguished birth, the greater consideration; otherwise it would be in vain to engage them to renounce an insolent love of idleness and all its attendant vices. However, notwithstanding that riches ought to compose one of the powers that add to

the importance in his country, of the person capacitated to wield them, they are still a power too liable to preponderate, and whose force it is, therefore, greatly desirable to counteract, by means of the other orderly, regular levers that set in movement the mental inclinations of mankind.

We are to remember that it is not riches which ultimately deserve respect, but the virtuous mind that proves itself on trial, incapable of swerving from upright principles, to hearken to the temptations of either good or evil fortune.

This consideration affords us one motive for wishing, that some aristocratic pride in an exalted parentage, and some universal respect for one, should be countenanced in any country. Though a high birth is not, any more than riches, the proper ultimate measure to determine what degree of respect is due from us to a certain individual, yet where, along with wealth, it divides our homage, it diminishes what we pay to the latter, and makes our regard for it less powerful to outweigh our deference for tried, unblenched virtue.

A lively respect for ancientness of family, when it is kept within the bounds of moderation, approximates more, than does an admiration of the splendid, sensible gifts of fortune, to a true sense of the intrinsic value which moral worth alone possesses; and it is more easily induced to merge and lose itself in such a sense. A virtuous man of a distinguished race, who bore, unshrinking, the buffets of adverse fortune, would more attract the respect and pity of the crowd, who might have an opportunity to witness his heroic fortitude, than would an equally meritorious person of an obscure origin, in a similar situation. However, those who admired the conduct of the former, would quickly separate in idea the essential constituents of his title to esteem, from the adventitious coat derived to his merit from circumstances; and, fixing their attention principally on his high, intrinsic value, would acknowledge that his superior worth originated entirely in a mind regulated by upright principles; by principles which would be efficacious to confer equal dignity on the most obscure plebeian who made them steady the law of his conduct.

A respect for riches does not, in any circumstances, thus serve gradually to excite in us a consciousness, that it is from virtue alone that men can derive a solid claim to the esteem of their fellow-creatures.

I have explained what I conceive would be the good effect, in reference to the distribution of employment, which would ensue from the introduction of the custom of leaving children, relatively to their worldly substance, entirely in the power of their parents.*

I shall now observe that this custom would tend, immediately, to strengthen

* I must remind the reader, that the good which I contemplate as resulting from the custom of leaving the parents an absolute control over their property, depends also on the enactment of laws which shall, harmoniously, co-operate with that custom to produce one consistent effect. As, for instance, a law to enable wives to dispose, at pleasure, of their fortune and the fruit of their industry.

ening, in men, pure domestic affections, by habituating them from their childhood, to reflect, with a deeper interest, on the ties which bind them to their parents, than on their worldly treasures.

A child who is dependant on a father, for whom he has a respect, and in whose affection he confides, will not seek to please him from interested motives.

Though the idea of being high in rank, or possessed of riches, quickly intoxicates youth, it troubles itself little, if mercenary lessons be not inculcated to it, with devising means of acquiring those blessings. So prone is it to view its situation in an attractive light, that, where it does not see itself smiled on by one species of blooming hope, it quickly turns to enjoy the kind promises of another. Thus, when a child never learns to pride himself on being independent of his father, instead of repining at his subjection, or forming interested projects, he readily learns, if his father treat him wisely and affectionately, to feel that the sweetest bliss which he can taste, consists in making a kind parent happy, by his dutiful tenderness and application to his appointed business.

Fraternal affection, in a child's breast, commonly takes its fashion and colouring from his filial ones. At present, that the son and heir too often rejoices in the demise of a wealthy father, the death of that heir himself, if he be childless, is openly looked on by his next brother, as a glorious event for which he cannot be too grateful to indulgent fortune. But tender, fraternal affections are readily developed in the child who is sensible to deeply rooted filial ones.

It depends much upon a parent, either to teach his children to dwell in love and unity together, or else to make them view each other with jealous animosity; and, if he do not quicken in them filial affections respecting himself, he will not succeed in forming them to cherish towards one another such pure and sacred sentiments, as that, in spite of conflicting interests, they shall be united in one band by a true brotherly love.

It is not necessary towards effecting between them such a desirable union, that the father should, with scrupulous exactness, diffuse his bounty equally among them. Where brothers and sisters are preyed on by low, sordid passions, the greatest impartial accuracy with which a father can distribute his gifts to them, will not prevent each of them from viewing the rest invidiously, as rivals enriched at his expense. Where, on the contrary, a magnanimous disinterestedness prevails among them, each of them will see, with pleasure, his father endeavour to serve a beloved brother; though general, impartial plans, laid by him for the welfare of all his children, may not have led him to make, in favour of his other sons, equal exertions. Of little worth, indeed, would be either filial or fraternal love, if it were liable to be overthrown by those clashing interests, which must inevitably often subvert between persons of the same family.

Such an opposition of interests between a father and son, or two bro-

there, united by the sentiments which ought to entwine their hearts together, only serves to strengthen their mutual affection, by exercising it with trials from which it has force to issue victorious.

The reasons for leaving men in affluent circumstances entirely free to determine, by will, the proportions in which their inheritance shall be divided among their children, seem to me to have become more urgent latterly, in western Europe, owing to the peculiar inducements, which now tempt its natives,—and will probably, in happier times, acquire new force,—to put their trust in their own prudence, since their destiny is much less in the power of what we call chance, than it was formerly.

Just and steady laws; a vigorous, well governed police; improvements in various arts; and a comprehensive knowledge of the best modes of effecting the prosperity of nations; have produced among us such results, that it seems much more reasonable in us, than it would have been in our ancestors, to trust, that the plans laid by our own wisdom shall be realized, without being upset by accidents or unforeseen reverses.

It is well, no doubt, that, to inspire men to lay schemes for their own and their country's welfare, they should be able to count, with tolerable assurance, on the course of events, so as not to be often disappointed in their well combined projects. But the more they are warranted, by constant experience, to calculate, precisely, the consequences of their actions, the more it is necessary that all the channels be left open, which nature has prepared for introducing into their mind the conviction, that it behoves them to do right, without examining the consequences which their doing so may produce: otherwise they will be peculiarly tempted, when their lives, fortunes, and the fruit of their honest labours, are well secured to them, to lean feebly for support on external circumstances.

Nature, indeed, under every kind of political and civil regimen, takes care to warn us of the folly of trusting to the stability of any blessing, except that resulting from the possession of an upright heart, firmly intent on doing its duty in the sight of God and man. She has strewed death and unavoidable accidents around all individuals, continually to snatch, unexpectedly and for ever, away from them,—as far as this life is concerned,—the objects to whom they were most tenderly attached. She also wraps up in mystery the fate that attends them in a future world, though she impels them to wish to draw aside the veil that covers it: she even, by placing beyond their control the vicissitudes of the seasons, and by leaving them every year uncertain whether inclement ones may not deprive them of the staff of life, constantly reminds them of their entire dependence on a higher power, than their own inventive mind. However, these various notices which she gives to men to warn them against putting their trust in the strength of their own faculties and in the earthly blessings that, by the exertion of them, they may obtain, pass too much unheeded by them, when they are not early accustomed to feel themselves dependent creatures.

What usually strikes them most at that tender age at which their character is still receiving plastic impressions, is the recital of the wonders which have been effected by the skill, knowledge and industry of man. Boys, who have acquired any tincture of knowledge, soon learn to look on him as arrived by the force of his understanding, to such a sway over the moral and physical world, as the mortals of a remote, former age, would have supposed that none but a divinity could possess. In consequence of the security from oppression and accidents which men now seem to enjoy, owing to the force of mind and frame that they have exerted, in bettering their condition, youths in affluent circumstances quickly learn to exult as proudly in the thought of their ability to march through the world fearless and uninjured, as though these developments given to various political and natural sciences, which have rendered man apparently so much the lord of his own destiny, had been operated by themselves.

To curb the presumption inspired to them by the blessings of a free government and the enlargement of knowledge, it is necessary, I think, that the principal channel left open by nature, for infusing into them a sense of their dependence on a higher power, who will deal with them according to their deserts, should not be closed. This channel consists in their being placed by her in entire dependence on a parent's will. When the father who has it in his power to bestow on his children, according as it seems to him good, considerable gifts of fortune, behaves to them with that parental tenderness and impartial kindness which, it is to be hoped, almost all fathers could be engaged to exhibit, the thoughts of his children, while they dutifully look up to him for support, naturally follow a direction that leads them, when properly instructed, to look beyond him to an over-ruling Providence. The conduct by which they may hope to please their father ought to be precisely the same with that prescribed to them by God. Even in those cases where they might, unfortunately, find, that they could not obey both, as the child habituated to dutiful behaviour towards his earthly father, naturally recollects that his heavenly one is greater than he, it would be much easier, to determine children respectfully to resist the will of the visible author of their being for the sake of obeying their true Creator, than it is to engage youths, who are reared in the belief of their being rich and independent, submissively to bend to any restraint, whether the law, imposing on them the obligation to undergo it, emanates from God or man.

Were the fortunes which children might hope to inherit from a wealthy father, to be left entirely at his disposal, society ought to consider itself bound, by a very imperative duty, to leave nothing undone to induce parents to behave with justice and liberality towards their offspring.

It would, no doubt, continue to sanction, by its approbation, the maxim generally, I believe, received at present, that a father ought to be very willing, to give a suitable independence to a grown up son, who had not justly incurred his displeasure.

As to the measures which ought to be pursued to prevent wily persons from taking advantage of faculties enfeebled by age or infirmity, to obtain, in their favour, an unjust will, this is one of those numerous points of civil economy,—connected with the sketch of moral order that I delineate,—into which I do not enter, from believing that, whenever it becomes proper to investigate them, they will engage the attention of persons much better qualified to discriminate the rules, by which they could be wisely regulated.

As to fortunes possessed of a landed estate, and illuminated by the full lights of their natural understanding, I believe that they could, in Ireland,—perhaps in all Europe,—be contrasted with the faculty of absolutely disposing of their property by will, without being generally induced, by erroneous principles of justice, to make such an exact distribution of it, among their children, as would eventually fill the national mind with turbulent, democratic notions of equality. There is among the Irish, a very tenacious love of a regular graduation of ranks; whence the notion that every high family ought to be represented by one principal chief, very naturally emanates. Younger brothers, themselves, entertain this principle; nor do they think that their father treats them unjustly, when he is led by it to make distinctions in favour of his eldest son. The hearts of the Irish are so much predisposed to the formation of this principle, that all the effect which, I believe, would follow from the wide diffusion among them of a taste for political science, and from abolishing entails of property, would consist in a judicious moderation of the influence over them of this aristocratic principle, not in an undue weakening of it.

CHAPTER XV.

THERE SHOULD BE TWO OPPOSITE MEASURES, FOR APPORTIONING TO WOMEN THEIR RANK IN SOCIETY,

One maxim, of that branch of ethics, that treats of a good system of national order, is comprised, I conceive, in the following position.

Nature suits us very complicated laws of conduct, so that we cannot, by resolving to take for our guide, one simple precept, however wise it may be, when judiciously modified, fulfil, with discretion, the functions imposed on us by our station in this world. I have already illustrated the truth of this

maxim, in its application to our mode of surveying our spiritual and secular concerns; since I have shown, that while it becomes us to labour as strenuously to promote the prosperity of this world, as if temporal bliss were the highest good to which mankind were formed to aspire, we still ought, with vivacity, to bear constantly in mind, that all the joys of earth are vapid and worthless, if we do not keep our research of them, subordinate to the firm endeavour to prepare ourselves, and,—as far as our influence may extend,—our fellow-creatures, to be meet inhabitants, after death, of more blissful abodes.

My motive for adverting, at present, to the complicated law or maxim promulgated by nature, to impose on us the duty of attending at once to the improvement, in two opposite directions, whether of ourselves or of the social system, is to observe that, according to my conception of a perfect system of civil government, this abstract law would also be found, under such a system, to animate those positive decrees of the legislature, by which the rank to be occupied, by each of the sexes in the community, would be determined.

As men have evidently a much stronger intellect than women, satisfactorily to resolve abstract questions of government, or natural science; and as they are greatly more qualified, by their industrious, skilful labours, as well as by their forces of mind and frame, independently to shift for themselves, it naturally occurs to inexperienced lawgivers, that their best way of managing between the superior and inferior portion of mankind, is to consider men only as in direct relationship with the nation, and to depend on them for taking care, in private life, of their feeble companions.

Practical measures, in the most enlightened nations, have been accordingly pursued, in harmony with this way of thinking, and,—considered in a theoretical light,—they simplify, very much, the machinery of government, which would, it appears, be greatly clogged and embarrassed, by endeavours to adapt it, equally and immediately, to the benefit of two very unequal divisions of humanity.

However, simple as is such a project, it is rejected by nature, who ordains that a very great evil shall ensue from the

attempt to model, conformably to one simple law, the general outline of political and civil institutions.

As nature engages men to look more abroad for opportunities to exercise their talents, while she prompts women to contemplate, with more intense interest, the state of their internal feelings, the laws which consider men as expatiating in a manner alone on the face of the globe, excite them too much to seek their own improvement, by the culture of their intellectual attributes, rather than by that of their moral ones. When their character is allowed completely to predominate in the structure of the national one, the facilities which nature affords us for rendering a people virtuous, by first fashioning to virtue, the mind of women, are nullified. Women, left untutored, and receiving a moral bias from the ambition of men, only serve, by their influence, to increase their thirst for power and riches, because they glory in having lovers and protectors who can lay at their feet worldly honours. It is, therefore, requisite, though the situation of women, owing to their dependence on the faculties of men, must be, in many respects, determined by theirs, yet that measures pointing, in a contrary direction, from those founded on their helplessness, be also pursued, in order to manifest the dignity of virtue, and give it transcendent influence, by making the proofs of consideration awarded to them, publicly, depend on their own irreproachable conduct. There should, therefore, be in a nation, two distinct measures for marking different ranks. The one, should regard the frame work of its political constitution, and be indicative of the success with which men had sought to place or support their families in a distinguished situation. The other, should regard the spirit infused through society, and denote the different degress of essential worth evinced by individuals: where this latter measure were concerned, women should be distinguished as rising high, or sinking low, exclusively by the effect of their own conduct.(a)

Thus, while seen under one point of view, men would appear, as they do now, taking, in their individual private capacity, the females of their family by the hand, and placing them in a rank correspondent to their own; in another, the whole of the stronger sex would appear; as forming a circle

round the whole of the weaker one; as watchful to observe that it fill its proper orbit; and, as considering it attentively, that it may borrow, from the study of its position, a rule, to adjust, harmoniously, its own movements, in a wider sphere.

This complex mode of arranging women's situation, would, I think, be happily effected by the institution, in the interior recesses of the political and social fabric of government, of such houses of retreat as those of which I have slightly sketched the general bearings. From these houses,—placed under the guardianship of respectable, elderly persons, whose authority would be stretched to the utmost bounds at which it could subsist, without embarrassing the necessary operations of the supreme, public administration,—there would constantly emanate a sacred sentiment of moral order, exhaled by the influence of the fully expanded female character, which would induce mankind,—even in those worldly scenes where women only appeared as sharers in the stations of their husbands and fathers,—to approximate their principles to those of the inhabitants of these sequestered abodes, and, like them, distinguish themselves, though in a different sphere, by a strict attachment to the precepts of the most unsullied virtue, as well as by a wise resolution to help to sustain one consistent, universal system of fine, national order.

Though some difference of rank might prevail between one of these asylums and another, for the sake of separating the women sufficiently fortunate to have leisure to attend, disinterestedly, to occupations of their choice, from those obliged, by their straitened circumstances, to toil for a livelihood, yet no other difference of rank should be allowed to subsist between the inmates of the same asylum, than what would originate in superiority of years, (*b*), or in the homage paid to virtue.

In these houses, women who had forfeited their rank in the world, owing to the public infamy which a husband had drawn down upon his head, might shelter themselves from dishonour. Within their walls, the consideration enjoyed, or the disgrace incurred by a woman, should result entirely from her own conduct. The female inhabitants of these mansions,

who were worthy, in themselves, of being the objects of general respect, should appear, as I may say, enveloped in a little atmosphere of dignity, effused around them by their own character, the purity of which could not be sullied by the obloquy that might attach to the person of their nearest relative.*

NOTES TO THE FIFTEENTH CHAPTER.

(See page 285.)

(a) The sentiment that tells us of there being a natural nobility for women dependent on their own virtuous conduct, is very strong, nor can it, even where the national morals are extremely depraved, be entirely effaced. Owing to such a sentiment, in these countries, where an attachment to good moral order very profoundly pervades society, women of the most elevated condition, where their misconduct is notorious, forfeit their place in it. But this severity is so injudiciously exercised, that it tends, as I believe, but little towards making females respectable. It leaves them too much reason to think that, if they be in imposing circumstances, they may with impunity, commit errors, which would cause all the reputable acquaintance of a hapless fair one, in an humbler station, indignantly to disown her; it allows them to hope that, if they can blind a husband to their excesses, they may, fearlessly, be as licentious as they please: and, as it only takes cognizance of overt acts, that every woman, while unassailed by temptation, believes herself secure against committing, it does not extirpate from their hearts those inordinate passions, which, when they have come to maturity, will, probably, render vice so attractive to them, that they will be induced to pursue it by an impulse irresistibly strong, without adverting to the severe punishments, to which they may, by so doing, expose themselves.

* I may be thought to contradict, in the above passage, the sentiment, which I have else where expressed, that no married woman ought to be considered qualified to receive the marks of approbation which the heads of these houses might have it in their power to bestow, if she did not live happily with a husband of respectable character. But let it be remembered that this denial to her of the distinctions to which female virtue would be allowed to aspire, would solely have a moral and not a civic reference. They would be refused to her, because the event would not have proved satisfactorily, that she had been wise both in her choice of a husband and in her conduct towards one. No intention should be evinced to involve her in the ignominy of her wedded lord. On the contrary, she should, as far as her demeanour appeared to merit it, receive from all around her ample testimonies of respect and tenderness.

For the opinion of society to exert a powerful influence, in causing virtue to flourish in the hearts of women, it must stamp in their bosoms a suitable character on the passion of hope, to the impulse of which, they are constantly disposed to yield; rather than seek to guide them by means of the passion of fear, for they usually turn a deaf ear to the counsels of this passion, when urged to do so by a strong temptation. By kindling within them a lively and laudable hope, society may exercise them early to discriminate the various degrees of virtue with as nice an accuracy, as ought to be evinced by it in rewarding female merit. It may thus infuse into them an unalterable, elevated attachment to their duties.

(See page 286.)

(b) The weakness which so commonly impels women to wish to conceal their age, may be thought by many to be but a trifling defect, and it no doubt often subsists along with excellent qualities. But yet, slight as the wrong bent may appear which it gives to their mind, a trifling defect that cannot be, which offers to our sex, a totally wrong view of the excellence that is for it of desirable attainment; which encourages in us vanity, and a design to charm by deception. Women ought to be taught modestly to enjoy the fleeting advantages of youth, while they are fairly in their possession, and to impress on their minds a lively conviction of its being the season peculiarly designed to exhibit a beautiful colouring, adapted to making all ages feel, that it is a period of life susceptible of being embellished by a certain portion of exhilarating joy. But, that we may acquire sufficient wisdom to reconcile the disposition, brilliantly, to deck this world in the tints of gaiety and pure delight, with a steady resolution to make constant efforts to climb a steep leading to unspeakable eternal bliss; we should early cultivate a disinterested magnanimity, proper to teach us to resign, without a sigh, still as they quit us, the personal advantages peculiar to each period of life; to recollect that the various stages of our journey towards a home, where, if we turn to a right account this state of existence, we may hope that our lot will be a happy one, are marked by the successive flight of those personal advantages; and to enjoy sincerely, by kind fellow feeling, the blameless pleasures tasted by those who still possess them.

The better to impel women past their bloom, to look firmly on what they are, and what they are going to be, rather than endeavour to linger among the delights of a portion of life fled for ever, I think that they ought to be placed in the impossibility of disguising their age even to the public. Not only should registers be held of births, and by means of them, the age of each person admitted into the houses of retreat be made known in them, but also, in all the large assemblies, which, agreeably to the plan of society in my contemplation, would frequently in those houses be called together,—from festive or more solemn motives;—the persons present should rank

according to their age, without any distinction being made between married and single women, nor honour being shown to one class more than to another. Though in societies unfettered by laws, that have for object to organise many individuals into one apparently friendly corps, the etiquette which at present determines the rules of precedence, may be one that fashion actually to uphold, yet those houses to which I allude, ought to aim at sufficient sanctity not to acknowledge an etiquette that is not derived from natural distinctions. Any title to precedence in them, not springing from a superiority of years, should be merely conferred by the discharge of some important office.

It may be thought that by refusing to women the hope to pass for younger than they are, you only deprive them of a consolation that humanity ought to grant them, to alleviate the bitter pang of quitting an age, wherein they think that they figure as the idols of an adoring multitude, for one in which they see themselves threatened with neglect and mortification. It may be said that by forcing them to avow their age, you do not fill them with any rational ambition, efficacious to extinguish in them a thirst for that admiration which is offered to the young and fair of their sex, you only more incline them to despair of obtaining it, and substitute, in consequence, in their breast, a pining envy to a cheerful, satisfied vanity.

Did I believe this to be the case, and that women could not be prevailed on, when no longer young, to leave, without regret, the pleasures of youth to those who come after them, I should think it useless to recommend any method of opening their eyes on the folly of still pursuing them. But a far better opinion have I of my sex. I believe that where women are encouraged to cultivate noble sentiments, they can, generally, be taught to take, in every respect, a pure, disinterested pleasure in the advantages enjoyed by others, as much those to which time bids them no longer pretend, as the advantages in which nature has incapacitated them from sharing.

The crown of roses, with which women in their youth so suitably adorn themselves, has, no doubt, great attractions for them, so that the age, at which it no longer becomes them to wear it, easily steals insensibly on while they still persuade themselves that they are not arrived at it. They know, indeed, that an inflexible world, were it acquainted with their years, would say that it was time for them to cast aside those flowery decorations, but their joyous heart and a fond persuasion that their looks are still unaltered, tell them that, in their case, the decision of the world would be too severe, for that they are yet well entitled to seek amusement and admiration, as though they were still in the blooming morning of life. There can be no harm then, they think, in engaging the world to approve of their being still immersed in the lively recreations of youth, by concealing from it the number of their years. Almost every woman, without entering on the subject into explicit reasonings, is secretly induced by hopes that hold such

a language as this to try to deceive her acquaintances in respect to her age, for almost every woman is equally prone blindly to flatter herself.

By common consent, then, the fair ones in high life establish the fashion of not allowing any thought of her age ever to obtrude itself on a woman's attention, and of permitting persons of their sex to act as though an invulnerable youth gave them a right to pass their life in a constant round of pleasures. But, were it impossible for women to keep the world in ignorance of their exact time of life, were they, from childhood, familiar with the idea that every person's age must, inevitably, be universally known, it would on each of them be no hardship to find her own path. Such is the flexibility and ardour of woman's imagination that, where public opinion prevented its luxuriating amidst the joys of a protracted youth, it would take the direction which that opinion prescribed to it, and induce females of an advanced age to act with all the generous dignity becoming their years, by representing to them, in glowing colours, the loveliness of such a conduct. They would prove themselves kind, indulgent friends to youthful persons of their sex, for the tender sympathies of their nature would not be blunted by envy, since they would form no pretensions of a kind to subject their hearts to the angers of that passion.

CHAPTER XVI.

THOUGHTS ON THE PROPER REMEDY TO BE ACCORDED TO THE HUSBANDS WHO ARE TORMENTED BY THEIR WIVES.

I have placed the chapter which I have just finished, prior to the one on which I am entering, because the measure whose establishment I am going to recommend, and whose adoption I think necessary towards the happy consummation of the system of order under consideration, ought not certainly to be resorted to, till after those measures, whose object it is to provide a peaceful, honorable asylum for the women, who have, owing to the sinister proceedings of those to whom they particularly looked up for protection, lost their place in general society, have been introduced, and that they operate efficaciously in the community.

In this chapter I unfold my ideas concerning the remedy to

which husbands tormented by an incorrigible, disobedient wife, should, by the law, be permitted to have recourse.

It appears that justice would require the legislature to take some step to secure husbands against the misfortune of being bound to a wife whom they could not rule, since it would allow them no authority to chastise her personally, nor to deprive her of her fortune.

It is true that they would have ample power to bend to due submission to their will, a consort who had in her bosom any spark of honorable ambition, since, without their concurrence, she could never be elected to any of those posts which women would be allowed to occupy.

However a low minded termagant might, perhaps, a chance time, be found, who, dead to the desire to merit public tokens of esteem, would take pleasure in imbittering the life of her wedded partner, by her virulent, perverse temper.

At all events, whether or not in such a state of things a contemptible wife of this description would ever really exist, young bachelors would, constantly, assume the possibility of their meeting with such an one, and they would maintain their right to be invested, by the legislature, with some privilege adequate to affording them an ample defence against her aggressions.

They would insist that, if women are to be quite independent of their husbands, if the two sexes are to be placed so much on an equality, then must the man who has to deal with an utterly intractable consort, present that absurd anomaly in the social system, of an acknowledged master without authority to check or punish the refractoriness of his subject.

This argument appears to many young men amply to justify the law, that leaves the wife's liberty and property almost entirely at the command of the husband. Few of them, notwithstanding, would approve of the conduct of him who took advantage of his legal power harshly to treat a wife as a criminal slave, even though he might justly be to the last degree incensed against her.

In fact, whatever harsh principles men may establish with a view to keep wives in subjection, when they consider abstractly the laws which ought to bind married couples, there

is not one of them, endued with the least spark of honour, who does not in practice spurn the idea of obliging, by the display of coercive force, their wives to submit to their authority.

So repugnant is it to a generous man's feelings to inflict, even for the attainment of a reasonable end, any kind of positive punishment on the wife who refuses to obey him, that the law which leaves it in a husband's power greatly to tyrannise a wedded partner, lies in desuetude for the men who would be incapable of abusing it. Owing to the propensity of the commonalty of mortals to regulate their principles of justice agreeably to the laws of the land, those which constitute the husband absolute master of the wife, only encourage ferocious, degenerate men, though they be parties concerned in their disputes with the hapless woman subjected to them by wedlock, to erect themselves into absolute judges of the nature of the retribution due to her for having incurred their displeasure, and into un pitying executioners of the sentence which they pronounce against her. The laws, by thus sanctioning the oppressive acts of tyrannical husbands, while they leave honorable minded ones no refuge against the grievances which an unruly vixen, joined to them by marriage, may make them suffer, offer to men every inducement in their power to stifle within them the sentiment of honour, which bids them be kind and forbearing to their feeble companions.

This sentiment they cannot stifle, without hardening their heart to such a degree against every species of civilizing culture, that it shall tempt them, throughout all their manifold social relations, to spread hideous disorder and moral deformity around them. Whereas, if they be taught to give, with enlightened care, to the sentiment of honour, relatively to the female sex, a free current in their bosoms, it will prove a copious, widely bearing source, that will favour the development, in them, of magnanimous, kind principles, applicable to all their social relations.

The dreadful oppression which the unfortunate woman is doomed to suffer, who has delivered herself, without resource, into the power of a barbarous husband, is usually the more deplorable, because it is not owing to any fault of hers that she undergoes it, but to the circumstance of being for ever

united to him. Though, when a man is alive to honorable sentiments, he feels himself particularly bound,—even should his wife not be mistress of his affections,—to protect and treat her with respect, yet, where he is completely dead to them, he looks on her as the most abject of women, merely because she belongs to him, and without scruple he allows himself to behave to her with brutal ferocity.

The interpreters of the laws, indeed, recognising the grievous tyranny, which, in virtue of their decrees, persons of that sex, that is peculiarly under man's protection, are liable to endure, in a country proud of its refinement and free constitution, are every day gradually softening their spirit, to render them more indulgent to wives. In private life, too, the custom is continually more widely spreading, of sheltering a wife's property from falling into the hands of her husband. But all these expedients for ameliorating the condition of wives, succeed but ill, in reference to the aggregate of married women.

They are not calculated to render marriage respectable in the eyes of men, and where they do not respect it, they will often be tempted, by neglect or unkindness, to make their wives very unhappy.

The measures by which judges and society are endeavouring to secure married women from falling into a conjugal slavery, are too much pervaded by the principle, that husbands and wives ought to be on an equality. This presents a general view of matrimony with which the commonalty of men will never reconcile themselves; and, as far as they perceive it to be the one to which the practice and customs of the nation correspond, they will ever be tempted to despise the marriage yoke, as not being for them an honorable one.

Their whole frame of mind, when they draw their notions of the terms on which too spouses are bound to live together, entirely from the sense of what they are in themselves, and not from compassionate sympathies with any individual female, prompts them to think that nature awards the supremacy to man: the very sentiment of honour which commands them kindly to protect a wife, and gently to bear with her infirmities, is accommodated to their conviction of a husband being

properly his wedded partner's chief. It would languish and decay for want of sufficient freedom, were it not allowed to expiate in this idea.

The sentiment of honour has, at present, no apparent part, is suggesting to young men the desire to support a husband's magisterial prerogatives. It is entirely set astray in their breast, because law, custom, and principles early inculcated to them, have taught them to seek the source, whence an offended husband should derive the last proofs of his superior power, in a quarter from the contemplation of which the sentiment of honour recoils.

That quarter lies in the demesne of force; and the source whence he seems to them warranted to draw his proceedings towards his wife, is the principle that he has a right, eternally, to compel her to obey him.

The youths who adopt such a principle, though usually incapable of acting accordingly, still, by holding it abstractly, nourish in their minds a root of barbarity. 'Tis impossible that they can ever learn to take a clear, practical, orderly view of the destination of women, when, in regard to the principal relation that they have to fill, their theoretic principles concerning them, are totally opposite to their practical ones. Though they might disclaim themselves taking any advantage of tyrannical privileges given to a husband, yet their assent to the maxim that he ought to be invested with such, contributes to keep ferocious passions active within them, and inclines them more readily to allow them to usurp the entire mastery of their mind, when their relations with mankind at large, involve them in any contentions.

It seems to me, then; very necessary, that the law should acknowledge a husband's supreme power, by granting to him, especially, a right of redress when he has reason to be dissatisfied with his wife: at the same time, I consider, that the grievances are incalculable which ensue to society from the privilege being given to him of using to her tyrannical coercion.

The privilege granted to husbands above wives, ought to be such as would tend to invigorate, not to stifle, their sentiments of honour. It should be one that would make them conscious

of a wedded partner being greatly in their power, and, by disposing them to a generous tenderness for her, excite them to determine never to avail themselves of this privilege, unless by her misconduct she richly deserve that they should. It should be one, however, that honour did not bid them spurn away from them; one of which, in a great extremity, it would permit them to make use.

It is easy for observers to assure themselves that the act of supreme power which honour would allow a justly and greatly incensed husband to execute, is one that would issue in freeing himself from his conjugal vexations, not in inflicting a positive punishment on his wife. When honorable minded men are hampered by a consort's frowardness, they do not feel a wish to take advantage of their legal power to reduce her to reason by coercive measures; they merely sigh to be disengaged from her. The detestation with which she inspires them; hangs entirely on the bond which unites them to her, nowise on herself. They would willingly see her in the enjoyment of all the good luck possible, so she ceased to be a troublesome appendage of theirs.

Even where a married couple are united by a cordial, mutual attachment, and live very happily together, the observer may, usually, perceive that the conjugal affection of the husband is rendered warmer, while that of the wife is not, by the vague notion that he is only willingly, not of necessity, subject to his marriage bond. Though few men like to see a wife preyed on by an actual jealousy of not being sole mistress of their affections, particularly if her suspicions of their having placed them on some other object be well founded, yet most husbands, where they are strongly and exclusively attached to a wife, take pleasure in discovering that her disposition to do what may be agreeable to them is quickened by a little preventive jealousy. They love to receive from her endearing attentions; to perceive her press, on all suitable occasions, to fill the office of an amiable companion to them; and to recognise that her alacrity to please them is somewhat stimulated by the dread that, if she abate of her watchfulness to draw a husband's heart always towards herself, it may escape from her, and fix its roving desires on some other enticing object. The husband

who receives from a beloved wife assiduous, pleasing proofs of a devoted tenderness, a little actuated by this kind of preventive jealousy, may be a man of strict, and even religious principles, whose sense of his duty towards God and society would not suffer him to violate his conjugal vow, even though he had the misfortune to be united to a woman, who did not render him happy in the observance of it. Yet, notwithstanding that his fidelity to his wife is rendered unshakable by his principles, he is still, usually, greatly flattered by reading in her manner, a tacit acknowledgment of her considering him to be only held in her chains by his own free will and her amiable behaviour.

Jealous though he may be to inspire a high opinion of his moral worth, both to his wife and the public, he does not find that the former wounds, in the least, the confidence which he wishes her to repose in his upright sentiments, when she evinces an apprehension that, unless she carefully fixes his affections, by a winning behaviour to him, he may prove a fickle, inconstant, wedded partner.

Very different is the relative position of a husband; and ill would be the compliment which a man would pay to a delicate minded wife, did he, while he was lavish to her of acceptable attentions, allow her to penetrate into the motive of his assiduities, should he be roused to exhibit them by the dread that if she did not find in him a complaisant lover, she might look elsewhere to meet with one.

A woman of refined sentiments thinks, and wishes her husband to do the same, that, unless she can live happily with the man whom she has made rightful possessor of her, all the prospects to which she can look forward with hope in this life, are utterly withered. It is by this entire dependence on him, by her incapacity to taste any earthly happiness if he be not a kind husband, that she interests, in her favour, his generous sentiments of honour, and induces them to command him, with irresistible authority, not to deceive the confidence which she placed in him, in plighting her faith to him. The husband who lets his wife perceive that he is assiduous in endeavours to please her, to remove from her all temptation to con-

jugal infidelity, treats her as a coarse, degenerate being, and, by offending her dignity, impairs his own.

It is true, that there are many women so little impressed with a genuine sense of their own dignity, that they are proud of receiving from a husband attentions which they can trace, in his mind, to a jealous origin. However, as all men of a noble way of thinking, wish, by their behaviour towards a wife, to elevate hers, every husband of refined sentiments, when he evinces, in his deportment to his consort, a gallant, courteous disposition, naturally does so in a mode which indicates that his kind obsequiousness to her, springs entirely from affection, for that he is incapable of harbouring any distrust of her inviolable fidelity.

Seeing that the claim of men to a superior free will, comparatively with women, influences every observation that they make on the female sex; that it refers particularly to the position which, in the quality of husbands they may fill, of chiefs to their wedded companion; and that its full fruition seems necessary towards imparting to them a feeling of liberty competent, by invigorating their sentiments of honour, to induce them to be kind, faithful protectors of the female sex, in all their manifold relations with it; seeing that it is therefore desirable, that the justice of this, their claim to a superior free will, should be practically admitted by the government of the nation, I think that the legal right given to men to vindicate, by a decisive act of power, when a refractory consort refuses them allegiance, that authority which both nature and religion has conferred on husbands, ought to be accommodated to their sense of being entitled, more than their wives, to the exercise of a free will in the maintenance of their marriage bond.

I have now clearly indicated the conclusion whither I have been led, by my reasonings concerning the remedy which ought to be presented to the husband, who finds his authority set at naught by his wedded yoke-mate. The reader has, no doubt, long divined it; in fact, where I had made my opinion known respecting the ill consequences which ensue to society, from the power that is assigned to husbands positively to tyrannise a wife, and make themselves absolute masters of her

fortune; yet, at the same time, had acknowledged that some means ought to be afforded them of finally asserting their supreme authority, when a perverse wife refuses submission to them, no other alternative presented itself to reconcile my ideas on this subject, than that of according them the liberty to free themselves from their matrimonial trammels.

I do not believe that a strictly pious man, deeply penetrated with faith in the christian revelation, can see any other remedy for the grievances which an unruly consort may make him endure, than that of bearing them patiently and lessening them, as far as in him lies, with mild yet firm wisdom.

However, few are the young men,—even among those who sincerely believe in the doctrines of christianity, and are destined one day to rank among its devout disciples,—who would not, as far as human ordinances are concerned, take pleasure in the law, and feel it conducive to the support of their dignity, by which they would be committed; more than their wives, to their own honour and conscience, for the maintenance of the indissolubility of their marriage bond.

I have already amply explained, in the introduction to this part, my motives for thinking that national laws, though they should not be in opposition to those of revealed religion,—nor does the full developement of the natural system of moral order require that they should,—ought to be adapted to the natural man not to the regenerate one; for it is thus that they would best give a wide extension to that orderly disposition of the heart, which prepares it for cherishing the revealed word of God, and for ripening it into the production of a precious, immortal harvest.

The acquiescence of the legislator, in the desire of men, to dissolve, for ever, their matrimonial engagement with a spouse who has given them great cause of displeasure, is the more reasonable, because it is not a condescension to the corrupt inclinations of humanity, but rather a condescension to the ideas entertained by the natural man of his rights. A similar condescension for wives would, indeed, be one shown to profligate, dissolute propensities, for no woman—particularly where wives were placed beyond the tyrannic control of a husband,—would seek to obtain a divorce from her wedded chief, whose heart

had not deplorably wandered from the path prescribed to it by our natural sentiments of morality.

It is true, that we have the highest, most sacred authority, for pronouncing, that the idea, that men are naturally disposed to entertain, of their having a right to divorce an offending wife, springs from a hardness of heart testificatory of their fallen nature. However, our Saviour does not mark the slightest disapprobation of Moses, for having condescended to this hard heartedness; nor does he, when promulgating to his disciples precepts contradictory to it, say a word that implies that he addresses himself to men collected into one national commonwealth, as well as to separate individuals. It seems to me, rather, that the mysterious expressions with which he comments on his injunction never to separate from a wife, denotes that he only intends it to be received as a law by the private conscience of each individual, who aspires sincerely to be ranked by him in the number of his disciples.

However, the legislature, to mark that it is with extreme reluctance that it accords to mankind any permission that is denied to them by the revealed word of God, as well as to promote the good order of society, ought to ordain that the process of suing out a divorce shall be somewhat tedious;* affording to many respectable persons opportunity to expostulate with the party intent on obtaining one, and to keep his design, till after various attempts have been made ineffectually to dissuade him from it, a secret to the public.

I know that the possession, by men, of the privilege to divorce a disagreeable wife, reduces women to a very abject condition, in the countries where their lords enjoy this privilege, in consequence of the general contempt entertained for the female sex, and of the unanimous determination of men to sink it into a state, where it can have no opportunity to display the native dignity of character which it is capable of assuming. Yet, I think, notwithstanding, that the confiding of this privilege to husbands, might tend to securing the happiness of the marriage state, and to heightening the respectabi-

* But not expensive; for no obstacles in the way of a divorce, should be presented to the poor more than to the rich.

lity of the female character, were the spirit pervading the civil polity such as to manifest a sincere intention in the institutors and upholders of it, to render, to the utmost, women worthy of reverence, and merely to place them in that degree of subordination, which nature had decreed should be favourable to the full expansion of their most laudable qualities.

Did the most influential persons in the community study to habituate youths to regulate their conduct by firm, virtuous principles; did they also manifest a high respect for women, and place them peculiarly under the care of that grave portion of society, who might be expected to take the deepest interest in the improvement of their character, and to understand the best how to effect it; did they further commit to their guardians the power of raising them according to their deserts, to such posts in the social order as would call for the exercise of considerable talents, and give to their virtues very wide, immediate bearings;—did the influential persons of the community thus uphold the dignity of women, and form its opinion in their favour, they would not, I am convinced, be exposed to the danger of losing the power or the opportunity to obtain, in the nation, the very highest degree of consideration to which they could pretend, were the privilege in question granted to husbands.

It should ever be remembered that the mode in which the governing portion of the community can best extend its protection to women, for the sake of supporting their dignity and promoting their happiness, does not consist in fixing a suspicious vigilant eye on the conduct of husbands, as if they were the principal enemies who sought the humiliation of the female sex. When the transactions which occur between two wedded yokemates, are considered to furnish the point which the civil government and society,—where they seek to hold out a generous protection to women,—ought particularly to attend to, in order to defend if necessary the weaker party,—when such is the point at which government and society especially embrace the cause of women, the exhibition afforded by the national morals, has a continually increasing inclination to vulgarity and disorder. To purify and elevate them, every kind of subordination, instituted by nature, ought to be made to stand

forward, in the constitution of society, in bold, decisive relief. More particularly the authority of husbands ought to be respectfully upheld in the community, since on it every species of classified natural superiority leans for support.

Their prerogatives as the party on whom the matrimonial engagement confers the rank of chief, are surely not enough respected by the civil powers who act on the principle that, in order to prove themselves kind protectors to women, they ought above all things to demonstrate their readiness to screen them from oppression in their disputes with a husband.*

To enable them to act as valuable enlightened friends to the feeble sex, the civil powers should place themselves on a very different ground; on one that would open to them much more comprehensive views. They should endeavour to rear men so, as to prevent their cherishing before marriage dispositions which, if they yield to them after it, must necessarily make them bad husbands; and they should exert themselves to stamp on general society, opinions highly propitious to the elevation of the female character.

Those who wish to support women at a very respectable rank in the social order, would do well to impress on their minds this ethical truth, that husbands—considered strictly as such,—by no means deserve to be looked on as tyrants desirous of detruding their wives into too low a place. When indeed you first rear a man to indulge prodigal propensities, and then put a wealthy wife entirely in his power, he will not resist the temptation, to treat her merely as a fount destined to supply his extravagance. But, where a husband is carefully educated, and not placed in situations too much adapted to excite him to rapacity, every sentiment awakened in him by his matrimonial relations is, generally speaking, liberal and generous. He does not indeed well know how harmoniously to accord the tender feelings that incline him to unlimited indulgence towards his wife, with a due exercise of that authority with which, in quality of her chief and guardian, he is invested.

* I do not mean to insinuate that, as society is at present constituted, it does not highly become the authorized powers to support women, as they do, against the crying abuses which a husband may make of his conjugal dominion.

He therefore willingly allows himself to be guided by the opinion of the social circle around him, in reference to his mode of exercising the charge devolved on him, to maintain her at her due place in his family and society.

Let then the civil powers sagaciously regulate their proceeding for the benefit of women on the principle, that every thing should be done, both to prepare the minds of men, on their becoming husbands, to produce abundantly and undiluted the generous, tender sentiments, which their entrance into a conjugal relation has a natural tendency to excite in them; and also, so wisely to guide the opinion of society, that it may induce husbands to acquit themselves honourably and rationally of the obligation to uphold a wife, as far as depends on them, in the place allotted to women by the constitution of the nation's internal government;—let the civil powers do thus, and they may safely refrain, without any evil resulting from their forbearance, from ever almost interfering, in the contentions that may arise between married couples.

A husband, in the state of society to which I advert, would be far more frequently withheld, by his sentiments of honour, from repudiating his wife, than he is now, from taking advantage of the laws that resign her so helplessly into his power, to give her positive ill treatment. The tenour of those laws is such, that they are calculated to chase sentiments of honour away from a husband's breast, where they have not a very strong tenacious footing in it: whereas, under the social system with which I am comparing our present one, sentiments of honour,—according to my conception of it,—would be taught to flourish vigorously in the bosom of every man, even of him to whom nature had been penurious of the seeds of them.

Where those sentiments exercise resistless authority over a man's heart, they not only imperiously command him to refrain from positive ill treatment of his wife, but also, in most cases, from dissolving the bond uniting him to her, though the motives which determine them to issue these two injunctions are different.

An honourable minded man, will never stoop to inflicting positive severe penalties on his wife, because, whatever actual

ill usage she may deserve, he owes it to himself to decline becoming the executioner of a harsh sentence against a woman.

An honourable minded man will not, without intolerable provocation, repudiate his wife, because, though his sense of duty towards himself does not rise in arms to oppose his shaking off his matrimonial chains, his feelings of compassion for his helpless partner, tell him that her misconduct must be remarkably inexcusable to justify his determination to obtain a species of freedom, that must, by its reaction on her lot, render it deplorable.

However, though all along I have tacitly wished it to be understood that the improvement, which I conceive the national mind susceptible of acquiring, were it developed in the mode pointed out by nature, could not be rendered either complete or durable without the aid of the christian religion, yet, as the subject under discussion, more particularly reminds me of the condiscipleness of our holy faith, towards the establishment and consolidation of a good system of national order, I think it right distinctly to avow my opinion, that men's sentiments of honour could not long be trusted to for making a divorce very rarely occur in the nation, were they not to be reinforced by the powerful voice of the christian religion; which would, I apprehend, have far greater influence over mankind, under the order of things that I delineate, than it has at present.

But, supposing a respect for the precepts of our divine master, to prevent every husband without exception, from pursuing the measure to which, I think, that they ought, when provoked to the last extremity, be permitted to have recourse, the natural sentiment of honour, ever active in man's breast, would still breathe freely in a wholesome atmosphere, in consequence of their recollecting that the legal enactments of their country left them more than they did their wives, trusting to their own honour and principles for remaining within the fold of a conjugal engagement; and that, by so doing, they made a decisive acknowledgement of their natural supremacy over a consort. Bachelors, when meditating on the subject of matrimony,—and where is there one, not very far advanced in life, who does not frequently do so?—would perceive a point, in the structure of the social system, at which their notions, res-

pecting the comparatively greater freedom that men, as far as relates to human regulations, ought to enjoy above women, could finally issue unrestrained, so as not to be forced into a reflex movement, at any part of the line presented to them by their reflections, on the various aspects which their relations with a wife might exhibit. This point, though it would only in speculation open a free course to their marital authority, and that it would in practice resist its current, from being kept shut by their own principles, would still play before their imagination as a point, at which that authority might find an uncontrolled passage to a full assertion of its rights.

Their self-love, becoming in consequence, less clamorous in the assertion of their own privileges, their benevolent sentiments would more quietly flow, and oftener make on their mind both orderly and generous impressions.

The abuses to which there appears reason to apprehend, that the power of divorcing a disagreeable wife would quickly lead, are, I am aware such, that they would soon, did they follow the grant of such a privilege to husbands, immerse the whole community in guilt and ruin. But, in a world wherein the primary duty of man is to reign vigorously over himself, any impulsion given to his mind contributing to its full development, must tend to multiply in it the sources of vice, if he allow the various qualities unfolded in it to fall into disorder, from neglecting steadily to regulate them by firm, upright principles.

Every precaution would be taken, in the state of the moral world whose existence I am assuming, vigorously to unfold the mental faculties of mankind, and at the same time to engage them steadily to move, without turning to the right hand nor to the left, along the path of virtue. Not only would they see themselves subjected to a national government proper to inspire them with lively, well ordered hopes, and a salutary awe of the opinion of the most respectable part of the community, but a virtuous emulation would subsist between different countries. Each people would be quickened in the prosecution of upright designs, by the dread of exposing itself to just reproaches from the foreign nations, with whom it would be leagued to advance nature's scheme of universal

order, for not doing its part to consolidate its reign on earth. Each people would besides, be impelled by an ardent desire to assist to extend over the whole face of the globe, the sway of this sublime system of order, and,—should the hypothesis which I have propounded in the first part, concerning our relations with other worlds, be found worthy of a general reception,—the enthusiasm of each people in the cause of virtue, would be kindled into an irresistible flame, by reflections on the bearings of the system of national government established on earth, on the destiny of the inhabitants of higher spheres.

These various inducements to persevere in the glorious track into which it had entered, would be, I fondly hope, powerful to keep every nation, that had once moulded its social system on nature's plan of universal order, for many ages virtuous and uncorrupted; and to determine almost every married man belonging to it, however strongly tempted, firmly to abstain from contributing to spread in society a relaxation of morals, by the dissolution of his matrimonial engagement.

Were women once to learn to think that it might be a happy occurrence for them to be divorced by a husband, instead of ever contemplating it as the most dreadful worldly disgrace that could befall a female, then indeed would those orderly sentiments which serve virtuously to regulate the movements of the human mind, have fallen in their bosoms into an alarming state of inefficacy. To guard against this evil, prudence requires that the momentous privilege, with which, in certain conditions of society, husbands might, as I think, advantageously be entrusted, ought not to be granted to them till the female mind has universally been wisely fashioned; by the excitement in it of a reasonable ambition; by the vigilance of an enlightened, respectable society; by habits of industry generally diffused among women; and by the reduction, in almost all cases, of the hereditary fortunes of the wealthiest heiresses to such a moderate sum, as to offer them little inducement to yield to an insatiable thirst for pleasure.

Should the attempt ever be made, to realize the system of order which is the subject of these speculations, various reasons demand that it shall be allowed to acquire in the nation some

form and consistency, ere the power to divorce a consort shall be vested in husbands. But once it is well arranged in it, and put into sufficient activity safely to admit of this privilege being granted them, I believe that, if it be pertinaciously withheld from them, the system will not advance to its proper consummation. It will on the contrary insensibly retrograde, till at last it give way to ruinous disorders.

At all events a long period must, I presume, elapse, ere the justice of my opinions concerning the divorce,—supposing them to be well founded,—shall become evident to the great mass of the nation. In the mean while,—as far as they shall be known,—they will most probably be severely censured. Apprehensive that this will be the case, I think it advisable not to conclude this chapter without deprecating such an interpretation of the sentiments contained in it, as shall import that I have not at heart either the welfare of my sex, or the promotion among mankind of a steady, efficacious faith in the doctrines of the christian religion, for sincerely am I persuaded that the measure which I recommend would, if introduced at a seasonable time and with due precautions, have a very happy result both in forwarding the improvement of women's condition, and in assisting to prepare the people's minds for receiving, with profound affection and gratitude, christian instruction.

CHAPTER XVII.

REASONS WHY, IN THOSE HOUSES OF RETREAT, CHILDREN SHOULD BE MUCH DRAWN TOGETHER ROUND THE INHABITANTS OF THEM.

One advantage that should attend an enlargement of women's sphere, sufficient to induce them to learn to take an enlightened survey of the entire range of men's duties, and to give them so wide an influence over them, that, amidst the vast multiplicity of affairs which occupy them, they could engage them to rest, constantly, under the control of good

order,—an advantage that ought to ensue from such an enlargement of their sphere, is, that the sacred sentiments and sympathies which reign in men's bosoms, when they feel or contemplate the workings of tender, family affections, would expand and become commensurate to all their relations with human nature, so that in their dealings, either with individuals or with collective masses of men, whether they might appertain to their own country or to foreign states, they would be inflamed and harmonised by holy feelings emanating from their sensibility to the paternal, filial and fraternal affections.

The influence of women cannot have such wide bearings, unless it be aided by the interest which childhood and infancy are so well calculated to inspire. 'Tis when a woman appears as the careful guardian and tender friend of a little flock belonging to the rising generation, that she is invested, in the eyes of beholders, with all her humanising dignity. 'Tis then that she seems a fountain of pure affections; whence they irradiate, to sink into the spectator's mind, and convert all his feelings into movements of kindness and benevolence.

We do not feel, for the most estimable women, the full, respectful, sympathetic interest which it is fitting that they should inspire, unless we see them bound, in fond, maternal ties, with happy, but well trained children. The feelings of tenderness with which we contemplate both parties, must amalgamate together, to produce that deep, sacred sentiment of love and respect, which should stir within us when we consider a truly amiable, virtuous woman.

It is therefore desirable, that children should congregate much around the females settled in these houses of retreat, and become to them objects of real, though wisely moderated solicitude.

The reader, perhaps, judging of the affections that must always be experienced by him, in children's company, from the vexations which he has endured when fond parents have rendered theirs very troublesome, may not relish the idea of keeping women, in whose society, he thinks, that he could at times take pleasure, constantly surrounded by a loquacious, infantile band.

But he is to recollect, that the children, in these houses,

would not be allowed to incommode the grown part of the society, nor to seek to draw its attention unduly to themselves.

When children keep in their proper place, that they are cheerful and at ease, yet unobtrusive and obedient in the society of grown up persons; the woman who cannot take delight in mildly, yet vigilantly inspecting them with a parental eye, and the man who finds that their withdrawal from the company would be a relief to him, are both of them insensible to feelings which, in a well constituted society, ought to be awakened in them. We cannot cultivate the whole round of social, benevolent sympathies, with which we should endeavour to enrich our minds, unless we can gaze with interest on well behaved children, in whom the intellectual faculties are more or less unfolded. However these faculties may acquire strength, in proportion as our mind advances towards maturity, it suffers, notwithstanding, in some respects, a diminution of them still as it recedes from infancy. It loses that flexibility which enables children quickly to associate their thoughts with those of the persons who converse with them, and readily to learn to make use of the same symbols in expressing them. It loses that brilliancy of imagination which causes the world to wear, for children, as beautiful a glow, as though it glittered like themselves in all the freshness of youth, and was continually enlivened by gales competent to infuse into the heart exquisite sensations of gladness.

The consequence is, that if grown up persons do not know how to associate their feelings to those of childhood, the stream of benevolent sympathies which should fertilise their heart dwindles away, and leaves it too barren to produce a generous growth of civilized, becoming sentiments.

On what occasions parents, whose children were not receiving their education in these houses of retreat, should be induced to come there accompanied by them, I cannot precisely determine; and shall confine myself to saying, in general, that it appears to me that it would be desirable to hold in them at certain stated times, festive or solemn meetings, when their doors should be thrown open to large assemblies of individuals from the surrounding district.

To these assemblies little children should be welcomed.

They should be classed together, and elderly persons, not, unless incidentally, the parents of any of them, be appointed to superintend them.

The children educated in these houses, or frequently received as guests in them, might, very well, be greatly composed of the youth of the two sexes; for not only might the professors at the head of seminaries of education in their neighbourhood, be invited often to pass the evening there, accompanied by those of their pupils with whom they had reason to be satisfied, but also the elderly men inhabiting them, might, without impropriety, be allowed to receive boys of a very tender age into their separate apartments, and to bestow on them the first rudiments of education. These children would only mingle with the female pupils at the hours of play and recreation, when they would be under the eye of special preceptresses, and, probably, of many general guardians.

CHAPTER XVIII.

THOUGHTS ON THE ARRANGEMENTS TO BE ESTABLISHED IN THESE HOUSES, FOR EDUCATING THE FEMALE PUPILS, AND ON THE MANAGEMENT OF THEM DURING THEIR HOURS OF RECREATION.

I shall offer a few remarks on the education of the female pupils, placed under the guidance of the members of the establishments in question.

Care should be taken to imbue their mind with public virtues, and to impress in it every principle proper to determine them to fulfil their duties towards their country, as well as in private life.

In consequence of the greater facility which a public education, as compared with a private one, offers for accustoming the pupil's mind to grasp the whole range of its duties, it would be advisable, in such a state of things as I here contemplate, that most parents should feel it incumbent on them to give, for some years, a public education to their daughters.

The evils that result, in a large female seminary, from such a number of girls, as their preceptress cannot carefully watch, mingling together, might be avoided, by the denial to any female, enrolled amidst the members of one of these houses, of the permission to charge herself with the education of more than of a small, definite number of pupils; so that whenever girls, ranged, in private, under different heads, met together, their meetings would be sufficiently public, to admit of their being subject to the inspection of several vigilant guardians.(a)

The pupils should also be incited to robust exercises, to the extent that their constitution, and the culture in them of a taste for elegant, peaceful arts, would allow. By giving them some degree of active courage, their tutors would best remedy in their persons any thing that appears too feeble in women's organization; nor would there be any danger to be apprehended, of their acquiring such strength and resolution as not to need the protection of men. They would only become suitable companions for them, and render the duty of protecting them lightsome and animated to them, by courageously doing much to assist themselves.

By accustoming them to be active and intrepid, their tutors would also dispose them to greater steadiness in their views, to more constancy in their friendships with each other, and consequently, to greater fidelity to all their engagements.

Female pupils, in the midst of their recreations, require nearly as much to have the active games which they are to pursue prescribed to them by a grown up superintendent; as they do in their hours of business, to have their sedentary employments marked out to them by a governess. Boys, more independently constituted, can take unbounded delight in games of their own invention, while those of girls, who are left to choose for themselves active amusements, are constantly dull and languishing. They appear more occupied in looking about to find a boy, or a grown up person, whom they may entice to associate himself to their playful band, than in giving a firm texture to their sports, which seem at every moment ready to dissolve.

Did the superintendents at play hours of female pupils, dic-

take to them the plan of their exercises, and choose for them such as would excite in them a lively emulation, and keep their whole attention engaged, they would prevent their recreations from kindling in them, as they often do at present, a spirit of artful coquetry.

This spirit is stirred in girls when they are engaged in matters that really do not interest them, but to which they are induced to attend by the imagination, that this apparent occupation affords them an opportunity of displaying graces and attractions in the eyes of spectators.

Even though there should be none present to admire them, yet, should their light pursuits leave their restless imagination time to work, and should they induce them to believe that the attention which they bestow on them heightens their charms, this volatile faculty will supply them with spectators and they will coquetishly exult in the idea of the rapture with which they are viewed by persons; whom they have the air of disengaging.

Women's natural passion for admiration ought to be diverted from acting with this duplicity. It is true, that nought but the exertion by themselves of good sense and good principles, can effectually guard them from the temptation to try to excite admiration while they affect to have their thoughts otherwise employed. But still, good habits could be given to them during the course of their education, by never leaving them time to think of the effect that they produced, when they were engaged in such exercises as might naturally lead them to flatter themselves that their appearance was being embellished by them.

I do not mean that they ought not to seek, and very much too, to render their exterior mien graceful and engaging; but the more it is in the company of amiable youths that they try to bestow on it polite attractions, the more they will commonly preserve, while they endeavour to adorn it, artless genuine sentiments.

As their wish, when they are in such agreeable company, to please persons present, will be avowed and unaffected, their imagination, if they be otherwise reared simple and sincere, will not, usually, be tempted to take an oblique direction,(b)

ner to incite them to endeavour to allure the unwary by hanging out artificial colours.

NOTES TO THE EIGHTEENTH CHAPTER.

(See page 310.)

(a) Many men conceive that single women cannot be so proper as married ones to educate girls destined to become wives, mothers and mistresses of houses. My observations have, however, led me to conclude that rational, amiable single women are perfectly competent to laying, in the mind of girls, that solid, broad basis of sound principles, benevolent feelings, and love of housewifely employments, which amply prepares them to fulfil, in an exemplary manner, the duties of a wife, mother and mistress of a house, should it ever be their lot to be charged with them. The particular feelings, appertaining to the matrimonial tie, cannot be called forth in women's breasts, while they are yet unacquainted with those relations.

Single women have, usually, this great advantage over mothers, that they more affectionately take the task of general education. Once mothers have completed that of their own children, they are commonly averse to going again, for the sake of strangers, through the labours of such an undertaking.

(See page 311.)

(b) It is commonly remarked that boys and girls begin early to display an opposition of taste, characterized in the former by a delight in robust exercises, and in the latter by a preference given over every active amusement, to the sedentary one of playing with dolls.

I confess that, as far as my remarks extend, the principle of such an opposition being established by nature, seems to me to be greatly exaggerated. The primary inclination of little girls appears to me to impel them, like little boys, to active sports. When such sports are prohibited to them; when, particularly, they are taught that they do not become them, then, indeed, they contentedly abandon them for the pleasure of dressing a doll. Sometimes even when they are not prohibited to them, they gladly forsake them for their baby house, should they have for companions boys, who engage in exercises beyond their strength, or appalling to their fears, or who choose to pursue their sports separately from them. Their passion for doll dressing is, however, still but a secondary inclination, which obtains the pre-eminence because the primary one is suppressed.

In boys, were they left to the simple dictates of nature, such a passion would be a secondary inclination also, for, in the moments when, from wearisomeness or any other cause, they were reduced to seek sedentary re-

creations, nothing would, in general, please them better than to assist their sisters in dressing their dolls. A girl, it is true, likes this employment for its own sake, while a boy perhaps only relishes it from sympathy with his female companions; thus proving that he has, less than they, an original taste for it. It is hard, however, to say exactly what his original taste would be, were it not so quickly modified, from the notion being infused into him, that his dignity requires him to employ himself differently from girls. Of this I am sure that, for the first three or four years of his life, if he be allowed to follow his natural impulse, he commonly prefers a little image of a human figure to any other species of toy.

The difference, to which I allude in the text, seems to me to constitute a more marked and universal distinction between the character of boys and girls, than does a preference, on the one side, of active amusements, and on the other, of dressing dolls. This difference results from the readiness with which boys concentrate their entire attention on the object of their plays, while that of girls is liable to ramble away from it.

Thus, if a crowd of spectators stand looking at a number of boys engaged in some sport, their presence may excite them to pursue it with more ardent emulation, but it does not in the least distract their attention away from it. Whereas, let several, or even one grown up spectator, stop to look at girls actively amusing themselves, you immediately perceive that they are occupied more with the effect that they may produce in his eyes, than with the play which appears to divert them.

It is this difference of character, which principally renders women, according to their education and habits, either more forward or more bashful than men. As they continually think of the persons surrounding them, whenever they come the least forward into notice, where they are truly modest they show, by their downcast looks and reserved deportment, that they would willingly, if they could, avoid the public eye; where, on the contrary, they are pleased at attracting it, their deportment becomes insolent and vulgar, offensive at once to modesty and good taste: they cannot be nicely and spontaneously moved by the latter, where their heart is not really interested in the affair which, apparently, engages them.

However, the distinction of character between boys and girls which I am discussing, does not manifest itself at a very early age, nor in all circumstances: a little girl when she is retained by her mother's side during the time of her indulging herself in active sports, and that she is happy in being the object of her attention, does not seem to pay any regard to the notice of strangers, even though several should look on at her games.

As long too, as the ambition of girls to be distinguished by grown up persons has not thoroughly subeided into a wish to obtain the admiration of men, one of the former, should he or she be entitled to some degree of personal consideration, may, by taking part in their amusements, prevent their

imagination from wandering to the idea of what the spectators think of them, at least in a manner to distract their attention.

These considerations induce me to think that a company of girls, engaged in active recreations, should never be left to themselves. A grown up friend should always appear to take great interest in their amusements, either by bearing part in them as coryphæus of their band; or by prescribing to them as a spectator, the plan of their games, and animating them to keep every thought absorbed in the pursuit of them.

CHAPTER XIX.

BENEFITS RESULTING FROM CHILDREN BEING ALLOWED TO LISTEN TO, AND TAKE SOME PART IN THE CONVERSATION OF A CIRCLE OF GROWN UP PERSONS.

The children in these houses ought to be constantly allowed to stay to listen to the conversation of the grown up part of the society. They should even be suffered to join in it, without receiving a rebuke, or hearing any notice taken of their proceeding. By according to them such a liberty, we could more readily lead them to identify their thoughts with those of the parental friends whom they heard express their sentiments, and we should afford to the latter great facilities for developing and regulating their minds. Nor would they, if no other attention were paid to them than merely to give them, gravely, a short, but, as far as might be practicable, a satisfactory answer, when they ask a question, be often tempted to take too large a share in the conversation.

Nature, herself, apprises children, if they be not spoiled by injudicious management, that it becomes them to listen, commonly in silence, when they hear grown up persons discourse. They hearken to them, in general, with an eager curiosity, as if they had formally made the reflection that they would do wisely to acquire as much knowledge as they can, from those who have lived longer than they, concerning a world whither they are but lately arrived, and which they

may be destined long to inhabit. Even when children are inclined to be troublesome, by frequently interrupting, with questions or remarks, the conversation of a grown up society, they can usually be silenced by an intelligent look, a significant motion of the hand, or the simple word, "listen."

The presence of children ought to be no restraint on the conversation of their grown up friends. It should, indeed, make them more attentive never to transgress in words. But it should not be any hindrance to their uttering every sentiment which reflecting, uncorrupted men, would judge it becoming to advance in women's company.

Special details of the discipline employed by them, in the management of certain individual pupils, should not be given by the tutors to their companions, in presence of the children concerned, either while their education is still in train, or after it has been completed. Such a mode of fixing on them the attention of the society, is at all times painful to them, where they have delicate feelings; and where they have them not, they should still be treated as if they had, in order to instil them into them.

But the entire theory of education which they reduce to practice, may very well be made by the tutresses, in presence of their pupils, a subject of discussion with the persons of their society. The children will naturally take great interest in listening to them; and their lively propensity to sympathize in the feelings of their grown up friends, will cause the views that may then be exposed to them, of the destination which they ought to be trained to accomplish, to warm them with a more profound desire to qualify themselves rightly to fulfil it, than would the wisest precepts arranged expressly for their use.

The first notions of the charms which a modest demeanour sheds over the appearance of a woman, had better, I think, be acquired by a young girl, by listening to refined conversations between men and women in a select society.

Persons of different sexes opening, in such societies, their mind to each other, commonly succeed remarkably well in handling this important topic with a truth and delicacy, fitted gradually to convey, to artless, youthful females, just ideas

concerning the nature of genuine modesty ; and to make them feel that it disclaims, on the one hand, having any part in the invention of prudish, supercilious modes of behaviour, while, on the other, it positively forbids innocence to pretend to so wide an empire over a young woman's mind, as does not suit our fallen nature, and as leaves her free to emancipate herself from the control of a soft, elegant timidity.

CHAPTER XX.

MEASURES TO BE TAKEN FOR INDUCING ALL MEN EXERCISING AN HONEST CALLING TO RESPECT THEIR PROFESSION.

Though men should be taught a liberality of sentiment sufficiently powerful to correct in them an *esprit de corps*, or an inclination to clanship, great care should still be taken to inspire them with a deep, steady respect and attachment to the class in which they are comprised.

The system of principles and institutions suggested in this work,—supposing the national morals to be regulated by them,—would, I think, sufficiently liberalize and amalgamate the feelings of all classes ; but it would still be necessary to obviate the evils arising from the vagueness and uncertainty of the mental vision, which this great liberality of sentiment would tend to produce, by stimulating each individual steadily to exert himself in favour of the corps whose interest he might identify with his own.

The love of country concentrates the affections, and evenly rounds their range of action ; however, like the love of kindred, it attaches us to persons whom nature has placed in a certain position relatively to us, whatever may be their profession, and it does not teach us to view, with an honorable predilection, our own peculiar calling. To warm the Irish with such a respect for the art which they individually exercise, as that they shall never be tempted to step out of their place, it would be desirable, I think, to revive among them a

corporation spirit: not such an one, no doubt, as would impose grievous restraints on trade and industry, but one that, while relatively to its effects on them it remained innocuous, should be found efficacious to engage individuals of every legitimate profession, to glory, with an honest pride, in the species of industry, by which they promoted their own private welfare, and helped to promote that of their country. There should be, agreeably to my conception, solemn, and yet joyful festivals appointed, at convenient times, tending to draw together, in public assemblies, all descriptions of persons. To these assemblies I would have the members of each trade and profession encouraged to resort in a body, decorated with splendid symbols of their calling, and bearing in triumph the images of those who had done remarkable honour to it. To allay that restless ambition to rise in the world, or to appear in a more elevated situation than the one which we really fill,—at present remarkable in Ireland,—I think that it would be well to animate each individual proudly to wear, on certain occasions, a badge, not only of his own profession, but also that of his father.(a)

NOTE TO THE TWENTIETH CHAPTER.

(See page 317.)

(a) Servants are evidently in a different predicament from men cultivating an art or profession; since, considered as a class, they are not employed in the improvement of any specific talent, but are simply bound to help the chiefs of a family in various domestic offices, which do not come properly before the public, from relating solely to the private comforts of the individuals whom they serve.

It does not appear to me advisable to arrange domestics into a public corps: the obligation to serve a private master, has something in it which effectually militates against the success of any scheme that might be devised, for the purpose of inducing domestics proudly to exhibit a badge of their condition. Besides a genuine, noble modesty prohibits masters from making an ostentatious display of the relations, whereby they are in private life placed in authority over some of their fellow-creatures, whom a less propitious fortune, not the law of nature, has subjected to them.

As the best mode of training domestics to a conscientious discharge of their various duties, offers in practical ethics, a very important problem, I shall here expose some considerations, which may perhaps contribute towards our arrival at a satisfactory solution of it. I wish it however to be distinctly understood, that I do not suggest some hints on the subject, from supposing, that attention to them could supersede the necessity of bestowing on children designed for domestics, a careful appropriate education.

To train this generally degraded class to fill in an honourable manner its important station, it is necessary to begin by teaching it to respect itself, and by communicating to it, to that end, a full awareness of the unqualified respect with which society is disposed to view the servant who performs his duty in a strictly conscientious manner.

Were justice and not senseless pride, to determine who is worthy of respect, certainly a large portion of it would be accorded to the truly upright servant.

First—On account of his being the guardian of his master's house, on whose watchful eye it often depends to prevent disorderly habits from stealing into it.

Secondly—The depository sometimes of important family secrets.

Thirdly—From its being frequently in his power to entice the children of the family to follow his example either in good or evil.

Fourthly—Because he must always have firmness to spurn the temptation to rob or defraud his master, or the inmates of his house.

The temptation assailing him to seek dishonest gains is strong, because he is obnoxious to acquiring too expensive tastes, from witnessing a display of luxury.

Such powerful excitements to dishonesty ought servants to be able to withstand; and so much does the weal of the upper ranks depend on their conduct, that policy as well as justice, commands their masters to behave to them as considering their station, highly honourable, provided that they faithfully discharge the duties of it. If such justice be not sufficiently rendered to them at present, if he who has been once in a state of servitude, though he may have borne in it the most unblemished character, and though he may afterwards have raised himself, by superior talents and virtues, to a high rank in the world, is rarely looked upon as suitable society to one born a gentleman, I own that I think it a proof that mankind have not as yet got beyond the first step, in forming themselves to be fit for living under a free, virtuous system of government.

The first step towards the establishment of a free, and respectable social order, is, to rouse each individual to guard with courageous resolution his own rights, as though he had reason to look on other men with a jealous eye, as being too willing to encroach on them. When such a principle is exclusively acted on in society, servants must be despised because they have yielded to their masters, a large portion of their natural rights. But anar-

chical dispositions, and vulgar tastes, prevail commonly throughout mankind and militate against the establishment of a fine social order, when the haughty self-love of individuals, prompting them jealously to guard against the encroaching spirit of each other, is not coordinated with a sentiment of an opposite kind, derived from social love, and teaching them contentedly to submit to the control of their superiors, from believing it to be no derogation, and from having such confidence in them, as to rest assured that they will duly respect such of their rights as may be deposited in their hands.

Trust on the one side in a bountiful protector, and on the other an honourable determination to exercise authority with such magnanimity as never to vilify a dependant, ought especially to characterize a master and servant.

The servants' disposition ought to approximate to that of a kind upright master in such a virtuous manner that, after having been faithful and affectionate to him, he should, swayed by his example, learn, if ever he arrive at the possession of similar power over a fellow creature, to make a generous use of it.

Such will not be the case, if he be taught to think himself degraded by being engaged in the domestic service of a private individual.

The French—among whom have been principally made these observations on the anarchical spirit which rules the community, when each person prides himself exclusively on a jealous maintenance of his own rights,—will never render their servants generally respectable, as long as they adopt the principle, now commonly, I understand, accredited among them, that domestic service, in the family of a private individual, is the meanest of trades, *le dernier des métiers*.

Happily, though this maxim is theoretically assented to by the lower order of the French, there is often an obscure sense of truth in their mind, that whispers to them that, that cannot be *le dernier des métiers* which stimulates to wide observations on mankind, and which offers ample opportunity for the exercise of elevated virtues. Did not this natural sense of truth frequently prevent the insolent maxim, disparaging to servants, from making a deep impression on the feelings of men so situated as to need to embrace a servile condition, I do not believe that it would be possible to find, among a people guided by so jealous a sense of honour as the French, one upright man, who would not recoil with as much horror from the thought of hiring himself for a house servant, as from that of undertaking to be the executioner of criminals condemned to die; so that the service of the rich would always be, indeed, performed by the vilest of mankind.

But what idea do men of a high rank and liberal education, give of themselves, in asserting that those who are destined to live with them constantly, and to receive their orders, exercise the meanest of trades?

Hateful and contemptible must they surely be, if the servant who has

much opportunity to profit by attending to their conversation, and acquiring their way of thinking, is degraded, because bound to obey them, to a level below that of the tavern keeper, who is continually forced to associate with persons brutally riotous and depraved.

Where the heads of families cannot afford to keep hired servants, the business of the house devolves on their children, every man, therefore, in more prosperous circumstances, and worthy of being the citizen of a free country, should recollect, when he hires servants, that, having substituted them to his children, he has assumed towards them the office of a father.

Though he, who has both children and servants, is fairly entitled to assign to the latter all menial employments, that he may furnish to the former leisure and opportunity to acquire liberal knowledge, yet never should he deal more hardly by a servant in his lowly sphere, than he would be warranted in dealing by a son, were he in the same place.

A master must be more distant and reserved than it becomes a father to be, lest the servant, grown too familiar, should indignantly spurn at the humble place allotted to him in the family. He should further be determined to forbear any freedoms with him, by the consideration of his being called upon,—as he commonly is,—to regulate, very minutely, by his authority, the details of his conduct, and of its being inconsistent with the respect which he owes to human nature, in all conditions, to attempt to put himself on a footing of easy companionship with a man continually bound to obey his orders; since such an attempt could have no better result than to render the servant a fawning sycophant and the sport of his caprices.

But a kind, conscientious master, while he marks, by the gravity of his deportment, that the sort of relation subsisting between him and his servant is incompatible with his making a companion of him, is careful not to treat him in a manner revolting to the honest pride of a free, well educated man.

The intention of a master would even be just and praiseworthy, were he desirous to acquire such a reputation for an honorable, delicate behaviour towards his dependants, as that a man in humble circumstances could enter his service, and yet be fairly entitled to be considered to rank higher in the world, than do most of the persons that follow trades, requiring the exertion of such minute, incessant industry, that the exercise of them must almost necessarily cause their mind to contract, to the exclusive contemplation of one petty, mechanical object.

The master who successfully seeks to fulfil such a generous intention, must exert himself to induce every servant in his family to do his part to maintain, in vigour, his system of domestic government, roused by sympathy with his master, by a deep felt conviction of its being a well combined one, and by a taste for the refined enjoyments placed by it within his reach. In such a family some rays of liberal knowledge must usually, in

the course of things, descend from the master to the lowest menial, awakening in him those intellectual powers, and that sense of moral beauty and order, which peculiarly dispose men peacefully and benignly to feel the dignity of human nature. The kind master will gladly second every laudable exertion which he sees his domestics make to attain to a higher degree of moral and intellectual excellence, as far as may be consistent with the performance of their duties; he will facilitate to them the acquisition of the same general knowledge that distinguishes himself, and with which, stimulated by his example, they will probably take great pleasure in becoming acquainted.

Were masters and servants in general rightly disposed, the domestics of men of fortune, so far from being irrevocably doomed to rest at the lowest place in the social system, would have this advantage over most other men of the inferior classes, that they would be better qualified to mount above their own rank into a higher one.

It cannot be denied however, that a man free to choose his avocations, would not select those which often fall to the lot of a menial servant. Yet, such is the nature of these avocations, that it becomes society rather to teach him who attends to them, to think that he may, notwithstanding, be respectable in the eyes of the world, than to urge him by its scorn to believe that the performance of them necessarily debases him. The most disagreeable of these offices are such that, were the aid of servants denied, children would be bound to perform them for their parents; nay, sometimes, on an extraordinary occasion, an independent friend, a mere neighbour, manifests an excellent heart by charging himself with the accomplishment of them. 'Tis then, I think, a very unjust prejudice which brands with an indelible mark of disgrace the beings, who fill stations imposing duties, that filial piety, or tender humanity, might, on occasion, urge persons in the higher classes to discharge.

The only situations sanctioned by law, that appear to me unworthy to be had in honour, are those which almost inevitably expose their occupants to become brutal, insensible, and vicious: also those which force them to foster vice, or which subject them to contumelious treatment.

Many indeed are the improvements which must be introduced into the national morals and manners, before the condition of a servant will obtain the universal consideration that it merits, as a link binding the upper and lower ranks closely together, and promoting between them a reciprocal assimilation of character.

To hasten the time when high honourably minded men, belonging to the inferior classes, shall feel no repugnance to ranking themselves among household servants, from being convinced, that, if in that capacity they behave meritoriously, they will not forfeit their claim to standing high in the estimation of men of all orders, acquainted with their deserts,—to hasten this

desirable time, I shall mention some measures which might, I think, be advantageously pursued.

The first and most essential is one into the adoption of which, I am happy to see that the silent progress of a free, civilized, spirit, is more and more leading the upper ranks. It consists in the abolition of liveries for domestics.

To oblige a servant to wear such a badge of a master's property in him, is, as it appears to me, totally unworthy a generous, liberal mind. That a livery is viewed as a token of slavery, may be inferred from the circumstance, that no man would think of obliging his son to wear any distinction, serving as a sign of his being a member of his family: yet are the rights to exercise authority as a father, far more indefeasible than those possessed by a master over a free born servant.

It has been supposed by some, from remarking the insolence and pride of many liveried servants, that they were not humiliated by the token which they wore of a master's rights in them. But it is to be considered that, unless the human mind be completely crushed, its *amour propre* will always find, amidst the greatest mortifications, some mode of holding itself erect and triumphant. In this country, servants know that they are freemen; and they are also aware that their master's welfare and comforts depend greatly on their conduct. They therefore haughtily determine, in return for the contempt with which he treats them, to make him feel, by the arrogance of their pretensions, of what importance they consider themselves; thinking as do most men, that they are not completely humiliated, as long as they let it appear that they are conscious of their own worth.

However, my belief, that every liveried servant would rejoice in being allowed by his master to wear a plain garb, not symbolical of his state, is derived from a wide store of appropriate information.

Some persons may perhaps be afraid that a permission granted to servants to appear like freemen, might tend too much to level aristocratical distinctions. To such persons I shall observe that, if it be true that there are cases wherein, different costumes, expressive of the wearer's condition, are necessary to uphold in the inferiors a due respect for superiors, the aristocracy had better have made on this subject, many years ago, such reflections, as would have prevented the great from changing the splendid attire which was once in use among them, for the simple costume that they now wear. When masters, on a gala day, were distinguished by a powdered toupie, and by a richly hilted sword, that they were clad in satin, embroidery, gold lace and velvet, the servants did not learn to recognize, in the gorgeous livery that invested them, a disgraceful badge of slavery. It just seemed to them that the whole appearance of the family magnificently harmonized together, and that the splendid garb which they wore was, proportionably to their inferior rank, in the same style as that of their master.

But once high born aristocrats began to prove, by their present simple

costume, that they looked on a plain, unornamented garb as the dress best suited to the dignity of a freeman, then did servants begin also to apprehend, that they were treated ignominiously, in being forced to wear coats of various colours.

When a master obliges his servant to wear a plain, obscure looking coat, while he himself figures in a gaudy one, he reminds him of the different conventional rank which they occupy in the social system; and the servant, if he possess true dignity of character, is not humiliated. But if the master force the servant to wear a gaudy looking coat, while he himself appears in a plain, obscure one, he insults him in his dignity as a man, and the more the servant's sentiments are honorable and delicate, the more he is wounded and mortified.

Were the use of liveries exploded in private families, the inconveniences which might arise from a stranger's sometimes mistaking the rank of a servant, and addressing him with too much respect, is surely so trifling as not to be worthy being put in the balance with the advantages which would ensue, were the abolition of the custom of clothing servants in a master's livery conducive,—as I am convinced that it would be,—to awakening in them a sense of honour and respect for themselves, proper to determine them to deserve the praise and esteem of the world for acting uprightly in their station. Any ill effects which, it might be apprehended, would follow from servants being, by their dress, more confounded than they are with their master's kinsfolk and guests, would be frequently obviated by their learning to believe themselves so much respected in filling properly their place, that they would be degraded were they instantly to step beyond it.

The children of the family, if less taught by the servants' appearance to consider them as being in a different class from themselves, would much oftener learn to do so from the servants' behaviour, since they would more frequently see them refuse, with becoming dignity, to make comrades of them.

However, the abolition of the custom of masters investing their servants with what are called their family colours, does not imply the necessity of their clothing them like the natural members of their family. A coarser garb might very well distinguish them from them. Finer, more expensive clothes are, in a country where all men are free, what properly constitute the distinction that varies the appearance of those in a high rank from that of their brethren in humble circumstances; and as free born persons belonging to the latter class, hired to do their work, ought men of a high condition simply to consider their servants. It is true that the appearance of attendants humbly clad would not be so gratifying to a master's pride, as that of servants in a showy livery. But I hope that such simple customs will gradually be introduced, that even the richest masters will determine the number of their servants solely from calculating the quantity of work which they wish to have done by their household, without being in-

duced further to multiply them from a love of ostentatious parade. The corruption of morals which idle servants, kept merely for state, spread awide in their neighbourhood is well known to be so great, that I think it probable that, even the most vain glorious among the higher ranks will at last adopt the resolution of not retaining more domestics around them, than the business of their house requires them to employ. In that case they will, I hope, fall into the custom of paying no other attention to their clothing than merely to require it to be neat and decent.

The second measure which I think advisable for raising the dignity of servants, is the employment, in all those houses, where many of them are kept, of youths still in a tender age in offices of drudgery, and in such as subject the persons engaged in them to receive continual orders. The youths charged with these offices, should have a well founded hope of rising gradually, by their good conduct, to a station wherein they would have a round of agreeable, manly occupations, involving them so little with their superiors, that, when they had become acquainted with their business, they might, by a punctual fulfilment of it, shelter themselves from the necessity often to receive orders. Thus a *maître d'hôtel* or a coachman would constantly rise from an humble situation in the house or stable.

When it were usual for servants to pass by the degrees leading from the one place to the other, their lowly origin would be overlooked, and, after that they had risen to the highest post to which they could aspire in a master's family, they would obtain all the respect, for the nature of their employments, that the kind of functions which they would then have to fulfil could be thought worthy to entitle them to.

The third measure useful, I think, for rendering more honorable the condition of a domestic, is to employ female servants,—as far as propriety and the delicacy of women's constitution admit of it,—for the performance of those household works, which appear repugnant to the dignity of men.

A woman's dignity, as a servant, principally requires that she be virtuous, and live in a virtuous, well ordered family. It is not near so much affected as that of a man, by the kind of business assigned to each particular post. That situation in a house must be unusually mean which is not, for the female servant occupying it, more honorable than working as a hireling in the fields. For men a contrary way of thinking universally prevails.

Most persons in these countries,—as far as my knowledge goes,—prefer being attended by female servants, and they allege as a reason, that they attend better than men. I do not think that they do, in what relates to the mechanical service. But they commonly attend with more affection, and awaken in you more social kindness; you pass over indulgently many inadvertencies in them, which would displease in men servants.

Frequently they seem as if, discarding quite from memory the recollection of being hired servants, they took pleasure in waiting on you, because they found it congenial to their tender, compassionate disposition, to do for you

these kind offices, of which their obligation as servants prescribed to them the performance. Women servants, in short, do not think themselves degraded by their employments, or forced to quit their proper character. It is not so with men. The service of the latter is often as cold and spiritless as though all sense of self respect, as well as of good will towards their neighbour, were dormant within them; and you would gladly exchange it for that of a lifeless machine, were one contrived with such consummate skill as conveniently to answer all the ends of their attendance.

Believing then that the care of waiting on a family, and studying its comforts, better suits the nature of women than of men, I conclude that the principle, which brands the place of house servant with a degrading note, originates in the sentiment, that such servitude is repugnant to the manly character. Women consider it to be applicable to their sex, because, in all cases where their situation and duties appear similar to those of men, they fall into the custom of supposing that the opinions which determine the aspect in which their station ought to be viewed, bear equally on their own.

Were the household service of women brought sufficiently into evidence for the opinion of society, concerning the effects on female dignity of a state of domestic servitude, to be formed on an impartial consideration of the kind of business suitable to women's character, a female in distressed circumstances, though genteely born, would not, I believe, be considered, as she nearly is at present, irretrievably to forfeit her rank, should she become a hired servant in a respectable family.

Once the disparaging notions which we are disposed to entertain relatively to the domestic servitude of men, were curtailed of the power to operate to the prejudice of female servants, the estimation in which the condition of the latter would be generally held, would soon, owing to the universal propensity to judge by the same rule persons of different sexes, where they seem thrown by fortune into similar circumstances, cause men also to enjoy more general consideration than they do, when they had placed themselves in a servile station, the duties of which could not, with propriety, be committed to persons of the softer sex; more especially, if it were a station investing them with authority, in a fixed department of the household affairs.

The fourth circumstance that might be made to tend to the dispersion of the obloquy hanging over the condition of a servant, would be the result of a state of things calculated to render numerous the class of substantial agriculturists who, though beneath the rank of persons of the genteel circles, are in ample possession of life's comforts. In this class few household servants are seen, the mistress of the house and her daughters cheerfully performing most of the menial tasks that are to be executed within doors. But, wherever the business of the servants may lie, they are frequently—and the custom might be universally introduced of considering them so,—of the

come rank as their masters, only as yet less advanced in their course through life, or else less fortunate than they.

When this class of agriculturists shall have obtained all the encouragement which it deserves, their servants should frequently be warranted by reason, to entertain the hope of rising in the end, by honest industry, to as great prosperity, and as high consideration, as their masters.

As these wealthy farmers would often have passed in their youth through a servile condition, which step would not, however, be noticed by the public, from its being considered one that must, usually, be taken in the path chosen by them,—and as the rank to which they had attained would be so much respected, that it would not be difficult, with talents and application, for themselves or their children to mount into the upper classes, the esteem of which their fraternity would be found worthy, would, insensibly, tend to raise, into higher repute, the condition of servants, even of those living with a master whose rank were separated from theirs by a firmly marked line of demarcation.

Servants would further be induced to look upon their lot as more respectable than they, at present, think it, did various records subsist of distinguished men whom a servile state, once occupied either by themselves or their fathers, had not prevented from climbing to a deservedly glorious eminence.

I do not mean that it is desirable that servants, in general, should be inflamed with the desire to step beyond their condition into a high, independent one. A feverish ambition to mount into a lofty sphere pervading any portion of the labouring classes, only serves to weaken the fabric of social order, by teaching the individuals influenced by it, to refuse to settle sedately into their place. It is certainly to be wished that most servants should have no higher ambition than to perform so well, for a conscientious family, the duties of their dependant situation, that they may reasonably hope to pass their life in the midst of it, and be, in their latter days, loved, honored, and taken care of by it. But servants, I think, would more respect their sphere, and have more inducements to rest satisfied with it, did some examples prove that, when they have surmounted the obstacles with which a lowly situation must impede the steps of a lofty ambition, the servile station that they originally filled is no hindrance to their obtaining the full share of respect and glory that they may merit to receive.

CHAPTER XXI.

THOUGHTS RESPECTING THE DRESS OF THE FEMALE INHABITANTS OF THE HOUSES OF RETREAT. WIDOWS OUGHT TO BE ENCOURAGED TO REMAIN SO.

As it may be expected that I should not pass over, in utter silence, the subject of female dress, and the regulations respecting it, that ought to be put in force in the houses of retreat, I shall offer a few cursory hints concerning it.

Whether the persons in authority in these houses, would do well to confine the female inhabitants of them, under their control, to one uniform costume, is a matter the decision of which I leave to those who may, perhaps, at a future day, take some steps for the purpose of reducing into practice, a system of social order, of which I only have a visionary, speculative glimpse.

I think, however, that I may with confidence make known my opinion, that the guardians of these houses ought to require the women registered among their members, to distinguish themselves by a grave, matronly dress.

And that they ought also to employ the whole weight of their influence to engage women in general, to be sober in their apparel; not, however, to a degree that would debar them the privilege of investing themselves with a drapery approved of by persons of a refined classical taste: they should rather be dissuaded from the introduction of modes of dress repugnant to such a taste.

It would also, I think, be right to determine them to keep the texture of their clothing so invariable, as that the manufacturers who worked for them, could count, with assurance, on having the stuffs of their fabric always taken off their hands, in pretty much the same quantity.

Women should also be taught intimately to feel the propriety of observing, in their dress, distinctions analogous to their years.

Above all, the fashion,—revolting, alike, to good order and good taste,—so prevalent among them at present, of sur-

rounding a wrinkled visage with an artificial head dress of youthful looking tresses, should be effectually discouraged.

Surely, if a little pains were taken to give their imagination a right direction, it would not be difficult to impress on their mind the conviction, that an old woman never appears, not merely so respectable, but even so interesting, as when hoary locks, neatly arranged, peep forth from beneath her head dress.

The fashion, I think, ought again to be introduced, of longer mournings for deceased relatives.(a) Women, in particular, are so much governed by impressions made on the organ of vision that, I am convinced, that, when decorum has obliged them to enwrap themselves in a gloomy robe, they become peculiarly inclined to serious reflection.

This disposition ought to be alimented in them, for a considerable time after the loss of a near relation.

I am much mistaken, if the great abridgement that has taken place in the duration of private mournings, has not tended to increase their volatile love of pleasure.

Women bereft of a wedded partner, ought particularly to be made distinctly to understand that they will be generally honoured, if, through their whole life, they prove themselves, by their conduct, and also by their appearance, truly widows at heart.*

The conjugal relation differs from all other family ties, in this, that it is formed by choice, not by nature; and that,

* It is now, I believe, pretty customary among women, to endeavour to deter unmarried persons of their sex, who, on account of their age or widowhood, might obviously act decorously in remaining single, from avowing principles engaging them to do so, by clamorously asserting that no principles of the kind, should single persons ever embrace; since they are all, when temptation offers itself, easily induced to forgo them. It is very true that mankind are peculiarly weak in upholding resolutions against matrimony; but, if that reason were valid for their never forming any principles in favour of celibacy, it might fairly be extended as to militate against their having any fixed principle of conduct whatever; since it is possible that, overcome by temptation, they might break through it. If single persons, induced to continue so, by clear, rational principles, are sometimes tempted, notwithstanding, foolishly to marry, they are still, on an average, much less likely to yield to such a temptation, than are the unmarried individuals who determine to leave it to the workings of their natural propensities, to decide, whether or no, they shall ever change their condition.

peremptorily as it forbids, while it subsists, a participation of it to a third person, such a person may, after its dissolution by the decease of one of the parties, step in and fully repair the survivor's loss, by determining, if sufficiently persuasive, a widowed heart to console itself in a fresh, matrimonial engagement.

But, notwithstanding that the conjugal relation, after death has snatched away one of the parties, peculiarly exposes the survivor to the temptation of thinking himself free to repair his loss, by the choice of a successor to the deceased, I venture to affirm, that there is not one of the relations with which nature has charged us,—and which we cannot, when they are broken by death, positively repair by the substitution of another, since there can be no direct interference among them,—of which, after that they are dissolved by death, the tender, constant recollection by the survivors, contributes so much to the support of a good system of moral order, as does the efficacious resolution embraced by a widower, and more especially by a widow, ever to behave as considering the death of a consort an irreparable misfortune.

Far be it from me to wish to insinuate, that the widows who now abound in society, and who mark, either by their apparent willingness to enter again into matrimonial bonds, or by the pleasure that they take in figuring among the most brilliant ornaments of fashionable assemblies, that they have obtained, by the death of a wedded lord, a not unwelcome freedom,—far be it from me to wish to insinuate, that they may not still be entitled to respect for many excellent qualities, and a sincere intention to act rightly. At present, that all conduct is deemed estimable except such as is so palpably vicious as justly to entitle you to be excluded from good society; that all those gradations in well doing, to each of which every being should be at liberty to assert his actions, without losing, for his choice, an honorable place in the world, seem to be nearly effaced from the public opinion, women are not to be blamed if they think that they fill their part meritoriously, in keeping clear of vice, though they do not adapt their conduct, to the highest degree, on the scale of moral excellence.

However, as the cement of a virtuous system of national morals, is produced, as I think, by the development of those finer, respectable feelings to which an individual may be insensible, without being absolutely vicious; and, as I look upon the feelings that govern the widow who, after the decease of her lord, envelopes herself through life in a mourning garb, and bids a final adieu to the gay world, to be of this class, and among the most important of those which contribute to make virtue lovely, and to support the reign of a good social order; it is absolutely necessary that, in a work wherein, I endeavour to promote, in the nation, an attachment to good morals, I strongly animadvert on the fashion which engages widows to comport themselves as if their condition were one peculiarly inviting them to taste the cup of earthly felicity.

The common feelings of mankind, lead them to associate the idea of a mournful destitution, with the term, "widow;" nor does it appear that they make this association merely in reference to the women who lose, with a wedded protector, their only support: for many are the widows whom either kind friends, or an independent situation, enable to live in sufficiently easy circumstances. Nature, where her voice is duly attended to, prompts almost every mind to think, that a woman deprived of her wedded chief, is peculiarly called upon to regard the pleasures of this world as being no more intended for her use, and, in the calm of retirement, to nourish in her faithful bosom, the hope of rejoining him, pure and immaculate, in a future.

I know that maxims so strict, concerning the obligations which a delicate sense of self respect, imposes on a widow,—even without being seconded by a warm attachment to the memory of a deceased husband,—may appear to many women, overstrained. Those who find them too rigorous, ought certainly to be free to strew, without incurring censure, over a state of widowhood, when it falls to their lot, a variety of flowers opposed to the tenour of these maxims. However, the influential persons in society, should still testify their approbation of them, and the peculiar respect with which they view the widows who steadily observe them. To encourage the latter in persevering, to the end, in their laudable course,

- they should make them fully aware of their contributing, by it, to the consolidation of a virtuous system of national order. (b)

NOTES TO THE TWENTY-FIRST CHAPTER.

(See page 328.)

(a) No just reason, whatever, subsists for measuring the duration of private mournings, on that of public ones. Besides, that the latter give to commerce an injurious shock, which the former do not, since the impressions made on it by them, occur, on an average, with regularity, and can be provided for; besides this motive for not applying to them the same rules, it ought to be considered, that, on the demise of our hereditary public ruler, his place is instantly supplied by a successor, who, as we ought to hope, will govern us as well, and for whom, did we also lose him, we should be equally bound to mourn. Whereas, the relations whom we love, all occupy, in our affections, their own distinct places, so that the decease of any one of them, leaves a void in our heart, for which other friends may console us, but which they can never fill up. Now, though it is true that several individuals are, relatively to some of their kindred, destitute of natural affection, yet, to the end that private mournings may conduce to the support, in society, of grave, respectable sentiments, the rules enacted for their regulation, should emanate from the principle, that every person loves his relations as it is meet he should do.

(See page 331.)

(b) The counsel commonly given to widows, whose matrimonial union had been disreputable, to seek in a second, and advantageous marriage, to efface the blemish cast on them by a first, appears to me pernicious and revolting. A woman, considered as such, though she may disgrace herself by a second marriage, can never, I think, do herself honour by it.

No higher, in a moral point of view, can she ever rank, than as companion to the husband whom she first made master of her; and to say that she can rank higher, is to place the conventional regulations of earthly forms of government, paramount to the ordinances of nature. Where she has disgraced herself in the world, by her marriage, her best way of compensating this misfortune, is to seek, by her own conduct, to obtain the respect due to every woman of exemplary virtue. In order to secure for

herself the largest portion possible of it, she must, if she be left a widow, steadfastly remain so, whether or no her deceased husband may, by his marriage with her, have reflected dishonour on her station.

CHAPTER XXII.

SUMMARY RECAPITULATION OF SOME OF THE LEADING PRINCIPLES EXPOSED IN THE FOREGOING PART OF THIS WORK.

I have now exposed the whole definite sketch which I wished to consign to this work, of a good system of social order. My only object in explaining it, has been, to make it serve as a practical illustration of those general principles of social order, which assiduous remarks, on the moral and intellectual constitution of my countrymen, have led me to form. Slight as this sketch is, I am well aware that it may still contain errors; however sound our speculative principles may be, concerning the institutions adapted to the government of a given people, many obstacles which no mere theorist could foresee, may prevent the form in which we would fain carry them into execution, from being feasible.

Desirous, then, solely to recommend to the attention of the well wishers of this country and mankind, the abstract principles of social order which, I think, ought to reign throughout the public institutions, established with a view of rightly disciplining our national character, I shall briefly recal to the reader's memory, some of the leading principles, among those abstract ones, which guided me, in the invention of the sketch, that I have exhibited, of the form to be given to our societies.

The improvement of mankind, depends on the aspiring principle being placed in vigorous operation among them, and, at the same time, so wisely blended with the orderly one, that it shall be held by it, within the sphere of virtue.

These two principles of the human mind, cannot act freely and regularly together, if so wide a scope be not opened to the character of women, that they shall have inducement to

form their way of thinking from a survey of the whole range of human affairs, and that their influence shall have the effect of keeping virtuous principles ever present to men's minds, in whatever important business they may be engaged.

Thus, to aggrandise the character of women, it is necessary, though they be chiefly the agents to give effect to the orderly principle, that the aspiring principle should be allowed a free action in their mind, as far as is compatible with keeping it in subordination to the orderly one.

It is much easier for men to make the orderly principle reign supreme in women's mind, than in their own, because their imagination offers them a much clearer type of what, in all situations, it becomes a woman to be, than it does of the character which ought, independent of circumstances, to distinguish a truly exemplary man.

They never take pleasure in figuring to themselves a woman spreading disorder and confusion around her, in consequence of yielding to the uncontrolled government of the aspiring principle; while they often delight in representing to their imagination, a man thus wildly domineered by it, as though he became admirable in ravaging the world, in obedience to its dictates. The error into which nature disposes them to fall, relatively to women, is that of liking to see them so exclusively under the government of the orderly principle, that the aspiring one, as far as concerns themselves individually, shall have, in their bosoms, no place whatever.

The consequence of their arranging their situation for the purpose of obtaining this end is, that the orderly principle in women, becomes so contracted and petty in its views, that it renders them incapable and unworthy of exerting any influence over men, in the management of great affairs, so that they are left, in the handling of them, greatly too much to the government of the aspiring principle; while this latter principle, in women, if they be still free enough for it to work in their bosoms, dwindles into a passion for vain and frivolous distinctions.

Men are impelled, independently of a disposition tyrannically to abase power, by two motives, thus to endeavour to stifle, in women, the aspiring principle.

First—By the facility with which their imagination represents to them fictitious scenes in which women figure as potent beings, who can change, at will, the face of the whole world, to make it harmonise with whatever passion inflames them; and who can spread, over the dictates of that passion, as sublime a radiance, as if the eternal moral order, of which the imagination of men professes to offer them some types, were an emanation from them. They are, in consequence, so frightened at the idea of the terrible effects which women, if they were allowed to occupy, in the world, a wide, influential place, might produce in it, that they think that they cannot, in their own defence, reduce them to a state of sufficient nullity.

Thus, it happens, that in those eastern countries, where the imagination of men is the most fertile in the invention of fabulous histories, which represent the passions of women as essential agents in the production of marvellous events, the power of the female sex is in reality held, by the despotic vigilance of men, at the very lowest ebb.

Secondly—By the exclusive admiration with which they contemplate, in idea, the image of an amiable woman, filled with disinterested, pure affections; and engaged in retired, domestic offices, which do not allow of her giving way to the impulsion of the aspiring principle. Nature, I have more than once had occasion to observe, has taken care amply to dispose mankind to those propensities which tend to the security of the foundations of social order; but, to the end that they may diligently exercise their own reason, in perfecting its construction, she has given them but faint perceptions of the necessity of qualifying those primary propensities, by the cultivation of other orderly inclinations of an opposite kind. In pursuance of this plan, she has inspired men with a most pertinacious desire to see women attend to their domestic duties, as wives, mothers, and mistresses of houses; for, certainly, were they to neglect those fundamental ones,—from despising any which were not of a public, conspicuous kind,—every fabric of social order which could be devised, must be so loosely put together, as readily to fall to pieces. But having thus secured that women shall be continually reminded, by

the stronger sex, of their private duties, nature has left men to discover, by the enlargement and exercise of their own understanding, that women's mind,—to the end that the social system may be carried to consummate perfection,—should be rendered so vastly capacious, as clearly to comprehend the nature of men's most arduous duties; and that it never will be taught rightly to appreciate their value, unless females themselves be encouraged, by the kind of employments assigned to them, and by a well directed aspiring principle, to keep their thoughts attentively fixed, both on the detailed management of every public affair having an immediate bearing on the national character, and on the combined result of all the measures pursued for raising it to its highest elevation, or for sustaining it there.

Every virtue proper to adorn the most comprehensive mind, cannot be made to flourish in the breast of women, without the concurrence of men; not only on account of their superior force, and the power that they consequently possess, to exclude them from the situations wherein their good qualities would be exercised, but also, because it rests with them to communicate, to their female companions, the first germs of orderly sentiments, and finely to develope them, in their bosoms.(a)

Men would much oftener than they do, by a wise, yet gentle pressure on the female mind, give it an orderly shape, without checking its growth, had they learned to take, in speculation, liberal views, relatively to the station, in the system of society, assigned by nature to women. Their present confined way of thinking, only admits of their seeking to subject to the impressions of an orderly mould, adapted to the formation of a fine female character, the mind of those women, who determine themselves to burst through the shackles which confine the thoughts of most persons of their sex, to very bounded earthly concerns, and to give to theirs such an extensive scope, that they may learn to form principles, respecting the good of this life, from the consideration of all the various bearings of the situation of a citizen of a free state.

But were the moral feelings of the generality of men opened

so wide as to teach their imagination to contemplate with satisfaction the image of a woman filled with virtues, that were fully commensurate to the views which the most enlightened patriots take of manly duties; and placed in situations that could give to her influence the extensive power which it ought to have; then would the first impulsion, engaging women to aggrandize their mind, till it became as comprehensive as would suit the mandates of virtue, rise in the bosoms of men, and be by them communicated with such efficacy to the generality of women, that it would incite them harmoniously to associate in their minds every virtue both public and private; even where they might be naturally disposed to allow their attention too exclusively to fix on the private detached interests of their family.

So much, as it appears to me, is it in the power of men to form women to be worthy of taking part in all their concerns, both public and private, that I doubt whether it would be possible to find a truly superior woman, one deserving universal respect for her rationality, magnanimity, and comprehensive views, whose mind had not been formed by the conversation of at least one respectable enlightened man.

So great, however, is the salutary re-action which the character of a superior woman, when it has been cast in a rational form, takes upon that of men, particularly in this country, that it would, I believe, be difficult to find an Irishman of distinguished talents, and entitled, by the employment which he makes of them, to the gratitude and solid esteem of his countrymen, through whose mind a noble energy had not been originally infused by the ambition to emulate, on a grander scale, the virtues of a high minded, respectable mother, or of some other singularly meritorious female.

Seeing, then, that the influence of men over women may be, nearly and remotely, productive of the most valuable effects; knowing also, that they are, notwithstanding, assailed by multifarious temptations, to abuse their power over them to the deterioration of their character, I conceive that institutions ought to be framed with the intent of inspiring to men the ambition to prove themselves generous guardians of the weaker sex, and also with the further intent of putting the character of

women principally in contact with that of those classes of men, who may reasonably be considered as the fittest to improve it.

To this end, I would give great power to the class of elderly men, and also to that of elderly women; since, where the mind of the latter is duly elevated, they ought to be of great use in adapting, to practical life, the wise, virtuous decrees issued by the former, and in engaging society to submit to them. But, under the vigilant eye of the aged, I would allow women to associate with men of all ages, because the younger portion of them, when their intentions are pure, are particularly qualified, by their influence over women, to develope, in their bosoms, virtuous sentiments, and to engage them to adorn their minds with chaste, blameless graces.

By permitting boys to associate much with girls of their own age; and by subjecting, at the same time, their intercourse with them, to such regulations as would serve to kindle in them refined, honorable sentiments, respecting the carriage that they ought to bear towards them; we would, I think, arrive at the beneficial result of diminishing, when they grew up, their propensity to yield to the ardent passions with which they would then have become acquainted.

Unnumbered fine, delicate sentiments, inducing them to behold the female sex with tenderness and respect, would, in the innocent days of childhood, have taken root in their bosoms, and have taught them to view the august charms of virtue with too sincere admiration, not to start with horror from the thought of rendering themselves unworthy to approach her shrine, by offering unhallowed tributes to vice, her deformed rival.

Though young boys may not be yet in a state to develope noble, chaste sentiments in the breast of their female companions; yet do the dispositions of both parties acquire such a mellow richness, from the conversations and amusements pursued by them in common, under the eye of a polite, well regulated society, as converts them into favourable soils for bringing to perfection every natural virtue.

By reestablishing in society a gradation of classes mounting in honour still, as they mount in years, you restore to supe-

riority of age that consideration which a good national moral order requires it to have. It has nearly lost it at present, which seems to me to be one great reason of the confused, disorganized state into which the system of society has fallen:

The causes, however, which have deprived old age of the honours to which it is entitled, will always continue to operate to its prejudice, till our social institutions are so arranged as to make obviously striking the advantage that results from treating the old with reverence. This advantage will never, I think, become universally manifest, till women are raised collectively to the highest post in the nation which nature has qualified them to fill; and that, by placing them, judiciously, under the guardianship of the old, an effectual provision is made for inducing them to exert their power in the manner prescribed by virtue and good order. Men are so conscious of being commanded, by honour and generosity, to grant to women all the freedom and influence which they can be taught to enjoy without detriment to the nation, and they have, at the same time, such a lively sense of the difficulty of opening a wide field to the exercise of female talents, and yet preventing a wrong application of them, that did they in practice, by means of conferring great authority on old age, see the problem happily resolved, touching the mode of unfolding, so as to strengthen the national system of order, the talents of women proportionately to those of men, they would not fail of recognising how much reverence and submission are due to the old.

Women cannot be placed in their proper rank, so long as the exclusive object of their education is, to form them to be good wives and mothers. The duties which principally occupy the women vested with these relations, are such interesting private ones, that, where there is not a much more powerful moral engine put in force, than can be collected from the dispositions of wives and mothers, to draw the character of women up to a high, disinterested eminence, the whole sex must fall under the guidance of partial, private affections.

The evil of suffering wives and mothers to impress, universally, on their sex, the direction of mind to which they are

themselves disposed, becomes the greater, because the unanimous sentiments that men might entertain, did they follow the dictates of their own unbiassed judgment, are but little communicated to women, when married ones compose the leading class among them; for wives, in that case, form the character of their husbands, much more than the latter do theirs. Both husbands and wives are greatly inclined to regulate themselves, and families, conformably to the opinion of society; on that opinion, wives have far more opportunity, and inclination, to contribute to stamp a character, than have husbands; so that where married women are the leading persons of their sex in society, they tacitly combine to enact the laws by which themselves and husbands shall be governed. These laws give all the preponderance that tallies with the dispositions of wives and mothers, to considerations of private interests; and the females, who take them for their rule of conduct, are vehemently inflamed, by the emulations which spring up in society, to endeavour to promote what they consider the welfare of themselves and families, without heeding the mischief that, by doing so, they may cause to the commonwealth.

This prolific source of disorder and corruption, cannot be prevented from inundating the land, as long as wives and mothers shall have a predominant weight in forming the opinion of society, which they will always have as long as the sentiment generally prevails, that women's destination is exclusively a private one.

Husbands and wives, though they freely follow the march of society, will not suffer any band of persons, who may seek to direct that march, to begin by giving an impulsion to them. They claim a freedom from control, which is inimical to their learning properly to occupy the rank of leaders, directing the opinion and usages of society.

Men, therefore, taken collectively, should not trust to husbands, considered as such, for directing those opinions and usages, by regulating a consort's mode of thinking. They should, above all things, try to make themselves masters of the sentiments of society, which they should brace to a tone corresponding to their sense of manly dignity; taking care,

however; to keep their sense of it humane and generous, by associating women to all their cares; and by allowing them to have ample share in forming the opinions prevalent in society. To this end they should combine together to form a well organized nucleus of society, and they should choose, to help to compose it, not the women who, in the capacity of wives and mothers, have their private affections called intensely into action, but the females who, whether by their choice or circumstances it matters not, are denied, though arrived at a mature age, the exercise of those affections. Women of this description could easily be taught to keep their minds sufficiently disengaged from private cares to regulate their conduct by maxims tending to secure the weal of the nation, and to promote the happiness of mankind. There would this important result ensue, from giving them great influence in the social system, that they would not let its opinions fall below that level of pure, disinterested patriotism, at which every upright, enlightened man is aware that he would wish to preserve them.

Where wives, under the apparent direction of their husbands, form the opinions of society, those opinions sink into a total correspondence with the feelings of the women, who are the most immersed in particular affections and the minute details of private life.

But very different would be the result of such an organization of society as would make the opinions of the female part of it originate in the way of thinking of women, who had sincerely arranged their plan of life on the expectation to remain single.

These women could not rise high in the moral, social scale, otherwise than in being aided by the friendship and protection, of a respectable class of men. The consequences which they would, by their means obtain, would surely tend to elevating the opinions of society, to the pitch at which fine, manly characters would be desirous of sustaining them: for the austere friendship which virtuous single women,—where love is out of the question,—commonly inspire to the respectable man of their acquaintance, is peculiarly of a nature to engage the latter, in their conversations together, to unfold sentiments con-

bonant to their own unbiassed character, and only to enter into companionship with the former, as far as they can determine them to contemplate the same views. Nor have they difficulty in establishing it with them, on these conditions: the prevailing natural desire of women, content to live single, is to have their minds aggrandized, and their reason developed; in the conversation of men.

When the latter, by constituting single women the primary organs of the opinions current among persons of their sex, had succeeded in making those opinions emanate, in the first instance, from their own, rather than from the female mind, it would be essential that they should conduct society in such a manner, as to convince married women, that their intention in taking into their own hands the regulation of its forms and opinions, was to exalt, not to abase them. This they could readily do, by testifying their high approbation of them, whenever there was reason to judge, from what fell under public observation, of their own conduct, that of their husbands, children, and servants, that, as far as in them lay, they made good order, virtue, and the pure happiness allied to her, flourish in their families. In as far as it would be found practicable, every distinguished post to which single women would be eligible, should be also attainable by married ones, after that they had exercised their domestic duties for a sufficient number of years, to have afforded substantial proofs of their diligent, wise attendance to them.

Where married women become mothers, were invited to act nobly in their domestic relations, by a generous flame of personal ambition, and by the advice of their single sisters, it would be much easier than it at present appears, to kindle in them a magnanimous desire to see their husbands and sons, at every hazard, accomplish their duty towards their country and mankind. Women, in all situations, though, when they are abandoned to themselves, they cannot avoid being weighed down by partial or frivolous cares, yet have a great instinctive wish to soar above them, and their mind is furnished with an abundance of tendrils, effectually to clasp the prop,—should such be presented to it,—that may enable it to rise to the highest moral elevation, at which it ought to stand, to con-

duce to the firm establishment of a fine national system of social order.

Husbands would be found amply disposed to encourage their wives to follow the virtuous direction which, in the manner that I have shadowed out, I suppose given to society. Besides that their pride would be gratified, and that they would evidently find their account, in possessing wives highly honored for their exemplary conduct, they would feel relieved in being incited, as husbands and fathers, to keep their mind braced to a firm manly tone.

Though men cannot summon up resolution to forbear, in those capacities, sharing the timid, selfish alarms of a beloved consort, when she is seconded in her way of thinking by the opinion of society, yet do their feelings as husbands and fathers become extremely oppressive to them, if there be nothing noble in them; if they be so short sighted as to cause them to forget all public considerations, and to suggest to them simply the obligation to promote the happiness and prosperity of their own family,

Men, for their own satisfaction, require to be encouraged to subordinate their most urgent private interests to the good of their country. 'Tis when they do so, that they firmly, for instance, engage their sons, by their precepts and example, to prefer the performance of their duty towards their country to the most deeply affecting private considerations,—'tis when they do thus, that their mind seems to them kept in a vigorous, healthful state, by breathing its proper element. Though the practical evolution of such noble principles, may, occasionally rend their hearts with agony, yet do the conjugal and paternal relations prove, in the main, sources to them of a far more exquisite, animating joy, than they yield to those feeble minded men who allow the affections inspired to them by those relations, to keep them entirely absorbed in the partial schemes of private interest.

If many women be induced to remain single, by the consideration of the important benefit which they may, in consequence, render eventually to their country, and immediately to their sex, by preventing the female mind from shrinking and conceiving too contracted sentiments of its duties, if views

thus answering the importance of a single life, determine many women to embrace it, many persons, also, of the stronger sex, will haste to follow their example. And it is essential that they should, for single men ought particularly to charge themselves, in the first place, with the obligation to keep the hearts of their countrymen sufficiently enlarged to be virtuous, by a subordination of their private, to public and universal duties. They ought to place themselves, firmly, on a sufficiently lofty moral eminence, and inspire the rest of the community, still as their character had more or less propensity to approximate to theirs, to mount after them in succession, the hindmost ones being still animated by the example of those immediately preceding them.

Thus, would the whole community be divided into the two classes* of married and single persons, each of whom would have a highly advantageous, reciprocal influence.

The single persons would constantly watch over the married ones, for the sake of endeavouring to fortify them against suffering their private affections to hang a depressive load on their character, thus introducing into it grievous defects. They would remember that the prolific root of those disorders that prevent entire communities from coalescing together in upright, public spirited corps, cannot be extirpated as long as married persons do not learn to love their families with a magnanimity, which entirely accords their private with their public duties. They would be aware that the wedded heads of a family occupy in their country such an important situation, that the morals of a nation cannot be virtuous and nobly disinterested, as long as the private affections which naturally accompany the relations of spouse and parent, do not, in general, exhibit in it a pure, sublime character.

* I do not pretend to guess the proportions which ought to subsist between these two classes. Let my principle concerning the beneficial influence, which single persons may have on society, be once received in a nation's practice, experience will then have an opportunity to decide how far they should be encouraged to augment their class. It is to be presumed that, in different countries, its proportion to that of married persons ought to vary. I believe, however, that where it was at its maximum, yet duly under the control of good order, and with ample social feelings, there the character of women would be raised to its highest elevation; they would enjoy most of a salutary influence over men, and the national mind would be most impelled by a virtuous, well-directed enthusiasm.

Married persons would infuse by sympathy through the bosoms of those belonging to the single class, a tide of benevolent affections proper to enrich their minds, and dispose them to love their neighbour as themselves; while they would at the same time imbibe from them that austere grandeur of sentiment, which is in harmony with the feelings of a lofty, honorable self-love; and which, when it is properly influenced by sentiments of social kindness, prepares us for yielding to virtue, even when she issues stern commands, an unflinching submission.

Single men, in the prime of life, should be discouraged from imitating the example which I think that it would be advisable that single women should set, of shutting themselves up in one habitation together. They do not, like them, require from the public a protection, that can best be extended to an entire class of individuals, by allotting to these houses wherein they may dwell in large assemblies; nor could society hope to acquire over men, living secluded together in a numerous company, an improving ascendancy, because the softening influence of women could never penetrate into their retreat: since, though men may congregate around a society of respectable women, the latter cannot, conversely, take a similar liberty.

Single men, living together in a house of seclusion, would, yielding to their disposition to unite into well organized communities, become too exclusively attached to the interest of their own order. The energy and enthusiasm which such a life commonly evolves in men, taking a wrong, confined direction, would prompt them, probably, with too much success, ambitiously to try to make their fraternity dominate in the nation, and acquire power to oppress it.

Single men, instead of being encouraged to quit society, should have every incentive offered to them to remain in it, and acquire thereby such kindly humane feelings as, infused through the fortitude to which their state would naturally incline them, would fit them wisely to fill towards their countrymen the office of the principal guardians of their morals and respectable social customs.

Elderly single men, who, entirely deprived of an amiable do-

ment society, would bend oppressed by drooping languor, should, with suitable regulations, be received into the asylum for single women, and there, I think, such arrangements might be made as would enable them without inconvenience, still to discharge various public functions; while opportunity would be given to them to enjoy an easy sociable life, as well as to watch over the morals and intellectual culture of the female inhabitants of these abodes.

Young single men should, I think, be stimulated to organize themselves into corps, regulated at once by religious and military institutions; but the bearings of the latter should entirely regard the defence of the independence, legitimate liberty, and government of their country.

Such an association, effected between religious sentiments and martial propensities, would, I think, have the advantage, of completely divesting the discipline suggested by the former to the members of the corps under consideration, of a gloomy unsocial, displeasing character, and of exciting within them an honourable, generous, well directed enthusiasm.

Though I apprehend that the most momentous benefits might be made to result to the nation from its cherishment in its bosom of a numerous class of single persons, yet it would, I conceive, be impious and injudicious to endeavour to augment that class, by the imposition of a vow of celibacy.

As the individuals belonging to it would, agreeably to the plan which I have exposed, be invited to live much in society, it would be impious to render an engagement, innocent in itself, criminal in them, since they might have irresistible temptations to contract it.

It would be injudicious to load the principal persons, destined to stamp a character on society, with a vow that would tend to rob their sentiments of the freedom requisite, for their expansion to an adequate correspondence with the moral design of nature.

However, channels should be opened, by means of which, the leading persons in society could publicly manifest a peculiar esteem for such individuals as would persevere to the end, in the resolution to lead a holy, single life; for it is only those that would uphold without wavering this energetic resolution,

who would render celibacy so respectable in the eyes of the people, as to keep them animated with a virtuous enthusiasm and induce many to follow their example.

The recompenses, expressive of the nation's esteem for rigorous celibacy, should be honourable rather than lucrative. Temptations should not be held out to low minded persons to affect to devote themselves to it, and to seek to elude hypocritically a compliance with its ordinances.

To prepare the mind of women for receiving a full orderly developement, they should be widely trained to industrious habits.

This cannot be done as long as husbands have the power to dispose as they think fit of their fortune and the fruits of their industry. Sufficient inconvenience will always result to wives from the exercise by a wedded master of this formidable power, for society to entertain such a deep conviction of the helplessness and dependence of women, as to regulate its practice by the principle that girls may as well live in idleness, and leave to the husband when they may chance to meet with the entire charge of their maintenance.

Were girls trained to industrious habits, it would be very easy for a husband to engage them, after marriage, to undertake the management of any business which he wished to commit to their care; whether it consisted solely in the administration of his household affairs, or partly, in attention to some branch of his professional employments.

An industrious disposition in girls,—where, in their education, active and sedentary employments had been judiciously blended—would, though it might have been originally formed by application to some special art, readily impel them to bestow on the management of a husband's house proper attention; nor would it be difficult for them,—where they had acquired a habit of sober observation and reflection,—even to learn from experience, how to conduct it with ability.

Though the duties of housekeeping may occasionally afford a wife so much occupation as to engross all her time, girls cannot acquire a love of industry, merely from being trained to housekeeping.

The cases of housekeeping, owing to the advanced state of

mechanical and manufacturing arts, now usually give a woman so little employment, that they allow her imagination abundant time to stray in search of more fascinating occupations, and to attach her, when it has found them, so closely to them, as to induce her to forget even those cares of housekeeping with which she still ought to charge herself.

She has the more distaste for the duties of housekeeping, because the proportion which once subsisted between the proper occupations of the mistress of a family and those of her husband, and which rendered the business devolving on the former, nearly as striking and honourable in the eyes of the public, as the employments assigned to the latter,—that proportion, corresponding to the instinctive feelings of well trained women, is entirely destroyed, the proper duties of women as housekeepers having dwindled into utter obscurity; while men are far more placed than they were in ancient times, in wide relationship with the public.

But, even were the duties of the mistress of a house still so conspicuous as naturally to raise her who exemplarily discharged them high in the esteem of all her acquaintance, it would be difficult to determine most women to apply to them, merely by engaging girls to fit themselves for becoming suitable help-mates to a husband, because the feeling prompting women to acquire ability to be useful companions to men is not primitive and simple, but derivative and complex; being the result of a union between their natural desire to reign in the heart of a lover, and of the desire, also natural to them; to have an independent existence. When they habitually labour to assure to themselves such an existence by the exertion of their own faculties, then do the whispers of their longing to captivate a lover, joined to the experience of the impotency of their isolated, native powers, quickly impress them with the conviction that, in order to render those powers, of much value, they ought to use them as subsidiary to those of some active, intelligent male friend, with whose station they would do well to identify theirs.

The industrious habits, then, taught to girls, ought to refer principally to some lucrative employment, by the exercise of which they might hope to gain personal emoluments. Their

ability to conduct it would not, in general, shape itself on it so rigidly, that they could not after marriage detach it from it, and display it with equal success, under the presiding eye of a husband, in another line of business.

Women, if they cannot, so accurately and profoundly as men, explore the most masterly method of conducting any special branch of industry, have more flexibility for applying the general knowledge that they have gained, in any one department of art or commerce, to the management of another.

Were the habit of application to some lucrative employment widely diffused among women, men would no longer be led by sympathy with their female companions, to believe that what above all things does them honour is the faculty of living sumptuously, without finding it needful to minister to their expenses by attention to any kind of laborious business.

They would, particularly, be induced,—in Ireland at least,—to bend their minds with alacrity to becoming, industrious pursuits, because they would, usually, be cheered amidst their toils, by the engaging society of a female coadjutor.

The mind of Irishwomen must, however, be encouraged to pursue a much nobler, more disinterested, ultimate aim, than any which could be proposed to them by the hope of acquiring wealth, otherwise all attempts, either to make the exercise of any branch of industry honorable for them, or to infuse through the universality of Irishmen a magnanimous, public spirit, must prove abortive.

Vigorously, yet rationally, to elevate the mind of women above sordid considerations, means should be devised of evincing the nicety with which the public knows how to discriminate all the degrees of that moral nobility, that women may acquire by their virtues and grandeur of soul. To this end females should be guided, not by the hope of obtaining for their good actions explicit rewards, for real virtue scorns an express recompense, but by the hope of being, altogether, judged worthy to receive marks of honour and confidence from the public, and to be entrusted by it with functions, the right discharge of which shall be immediately beneficial to it.

Women should be governed, as much as possible, by an honorable hope of this kind, and not by any fear, except what

naturally accompany a rational hope, namely, the fear of its miscarriage. They are so eagerly disposed to be led by hope, that, when under a criminal form, this passion solicits them to comply with its dictates, they are not deterred from hearkening to them, by any fear placed in an arbitrary connexion with it. They only seek to elude, by subtle wiles, perhaps by adding crime to crime, the punishment with which they are menaced.

But, rashly and blindly as they yield to forbidden hopes, when the fears which would fain dissuade them from doing so, do not appear naturally associated with them; where the hopes which captivated their desires, were virtuous, and that they should trust to their own good conduct for their realisation; then would the fear of disappointment usually teach them to act with sound wisdom and discretion. Then would they frequently learn, so calmly to develope and regulate their virtuous sentiments, till the principles involved in them seemed, to their hearts, in unison with the eternal laws of moral harmony, that even should the honours, to which, by their good conduct, they had hoped to arrive, be, in the end, denied to them,—and seldom would they finally be denied to highly meritorious women,—they would readily console themselves, from enjoying the consciousness of a sweet glow of holy peace; which they would find diffused through their bosoms.*

Though the passion of love, properly so called, ought, in a well regulated society, to be much more commonly and profoundly felt by the young, than it is at present,—since the vain and selfish inclinations which so often take possession of them, fritter away a disposition to it,—yet women ought not to be encouraged to trust to their power of establishing their reign in a lover's breast, for obtaining, in society, an important station. Men should determine the general rank which the female sex shall hold, with cool, unbiassed sentiments of friendship.

* Girls, placed in seminaries of education wherein the mistress, in presence of the assembled friends of her pupils, bestows honorable marks of her approbation on those whom she considers deserving of them, are well known to burn, frequently, with the most intense desire to receive from her such testimonies of satisfaction.

Is not this a decisive proof that well directed hopes might be taught to exercise, over women, a powerful and salutary influence?

When girls are taught to look upon love as a passion proper, if it be well directed, beautifully to develop their native good qualities, rather than as one, by the inspiration of which they may become possessed of wealth and power, their sensibility to this passion unfolds in them many virtues, adds to their graces, and contributes to support, in the nation, a good moral regimen; but when their personal ambition mingles with their seemingly amorous sentiments; that these sentiments serve as a veil to conceal its nature; and that, instead of becoming, in consequence of a love engagement, determined tenderly to devote themselves, through all the changes and chances of this mortal life, to the lover whom they have chosen, they think, with pride, of the power which, by reigning despotically in his heart, they may hope to obtain; then does their delight in looking on themselves as objects of love, only make them enjoy the thought of being able to introduce great confusion into the social system, and to overthrow the wisdom of the wise.*

When no vent is given to women's personal ambition, but the prospect of finding, in a husband, a lover whom they can rule, the feeling which reminds them of being, to persons of the lordly sex, objects of love, will be obnoxious to merging itself in their bosoms, in an ambitious one.

The consequence of its being absorbed in it will frequently be, that they will look on a husband as an agent bound to furnish them with the means of indulging vain, extravagant dispositions.

NOTE TO THE TWENTY-SECOND CHAPTER.

(See page 835.)

(a) As far as my knowledge goes, no notice has ever been bestowed on the fact, that men are the first sources of that civilization, which is effected by a judicious intercourse between the sexes, though the part borne by women, in humanizing the manly character, forms the most prominent feature of it.

* It is well known that men, when they exult in the possession of power over a woman's heart, are commonly tempted to make a capricious or tyrannical use of it.

I do not believe that either sex, were it totally uninfluenced by the other, would ever think of labouring, from natural motives, at the task of ameliorating its native disposition. Mankind would, therefore, continue, for ever, with their moral character, in a rude, uncultivated state, were it not for the types that persons of the stronger sex bear in mind, concerning what those of the weaker ought to be, and for the efforts made by them to engage women to realize them; from which efforts a powerful re-action ensues, that operates to the improvement of their own hearts. Their passions, contracted sentiments and selfish pride often, indeed, cause them to be the corrupters, instead of the reformers, of women's disposition; but, though the rules, which they lay down for their government, too frequently issue in part from a polluted source, greatly prejudiced must that person be, by indignation at their occasional abuse of power over the fair sex, who does not recognise that the laws which they promulgate for the regulation of women's conduct, spring partly from a deep felt, disinterested desire to see them such as they should be, to fulfil the eternal decrees of virtue.

Were there no presiding laws of virtue in the heart of either men or women, to regulate the conditions of their intercourse together, their frequentation of each other's society would, constantly lead, as it too often does now, to vicious licentiousness.

BOOK IV.

CONTENTS.

PRELIMINARY OBSERVATIONS.

I HAVE, in several passages of this work, when pointing out various phenomena in the moral character of mankind, remarked the *desiderata* which ought to be achieved by their governments, in order to take a virtuous, well regulated ascendancy over those of their dispositions whence the said phenomena proceed.

I believe that, if governments cautiously founded and developed the national institutions of the people committed to their charge, consonantly with the principles which I have laid down, they would find themselves, at length, conducted by them to all those moral *desiderata* to which I allude, the attainment of which I conceive to be necessary, towards impressing on a nation a truly wise, virtuous character.

I shall not, however, attempt to extend so far the sketch which I have drawn of the frame-work of good civil and moral institutions, as to explain the mode in which a system of this nature could have for result effectually to introduce into the national character the *desiderata* in question.

I have only commented on the advantages which would ensue from their practical realization, and from the universal establishment, by these means, of a just counterbalance between the various passions and orderly inclinations of mankind, for the sake of setting, in a clear light, the principles which ought to regulate a well organized society, and the moral aims to the fulfilment of which it should aspire.

I have now completed the exposition that I wished to offer to the attentive reader of the plan, conformably to which, government, according to my conceptions, should begin its arrangements for giving a constitution to society,—at present it seems to me to have none,—whenever the time is ripe for doing so. I make no doubt that if ever, attentive to these suggestions, it actually forms agreeably to them the first nu-

clens of a social corps, it will afterwards discern how it ought to nourish it, and make it take increment, till it arrive at its full growth, without any departure from the primary laws of its organisation.

I might, therefore now conclude, were it not that I still wish to expose some abstract opinions which, I think, ought to be kept in view by those who may have the will and the power to new model society.

To the disclosure of them I shall, therefore, dedicate the remainder of this work.

CHAPTER I.

IN IRELAND, THE MALE AND FEMALE CHARACTER
MORE FAIRLY CORRESPOND TO EACH OTHER, THAN
IN ANY OTHER COUNTRY.

If the reader have paid attention to the lines of distinction which,—in the second part of this work,—I have drawn between national characters; as also to those on which I have in this part, endeavoured to fix his attention, as considering them to exist between the mental organization of men and women, he must recognise that I describe the two sexes as corresponding more to each other, by their mental constitution, in Ireland, than in any other country.

In fact, it does appear to me that Irishmen, owing to the comparatively weak hold that a steady principle of ambition has on their mind, offer, by their character, a more analogous, sympathizing counterpart to Irishwomen, than do the men whom I have observed of any other country, to the females thereof.

As no nation allows a strong, regular principle of personal ambition, to unfold itself in the breast of women, where men are much governed by it, it so modifies, and takes such an ascendancy in their character, as to cause them to nourish their thoughts with totally different aliments from those which their females do; making the two sexes, in some respects, appear as if they were of a different species.

Irishmen, are further impelled to sympathize strongly with their females, and to yield to the empire of analogous passions, by their metaphysically directed imagination.

All women, considered as such, are inclined to give their imagination that direction: that is, they are more solicitous to read the naked feelings of the heart of the person whom they observe, than to study them in the effect that they produce, when they express themselves by outward signs; though, proportionably to the distinction of imagination prevailing in their country, they, more or less, aid themselves in deciphering the language of those feelings, by fixing their attention on the varieties of the soul's expression, as it gleams through the external figure.

When, therefore, the imagination of a people universally flows towards metaphysical objects, it is easy to conceive that men and women should have the more inducement to a similar occupation of their thoughts, and that they should have greater facility in comprehending each other's manner of viewing all subjects, connected with the study of human nature. Subjects of this nature always did, and always will, principally attract the attention of women.

A metaphysically directed imagination naturally has a tendency to arrest the thoughts of its possessor on the observation of isolated, unconnected facts; for it disposes him to study the mental constitution of every person who passes in review before him, with as intense an interest, as if his ultimate aim in doing so, were, simply, to become acquainted with it.

However, men disdain allowing their thoughts to be immersed in detailed observations on the character of individuals. They seek to generalize their remarks on it, and to extract from them principles concerning the mental constitution of mankind, and the mode of dealing with them. In thus moving, from detailed observations on individuals, towards general maxims touching the nature of the government suited to mankind, the men of the various countries in which imagination is metaphysically disposed, probably stop finally at very different terms, leaving more or less behind them the point whence they originally started. Some may be more inclined to consider human nature abstractly, and to investigate the method of

preserving a great nation, by means of a good public government, in a flourishing state.

Others may like to study it more concretely in the persons of their neighbourhood, and to meditate on the civil or municipal laws by which their prosperity would be best secured.

The ambition of some may incline them, when they reflect on their relations with mankind, ardently to desire either that themselves in particular, or their country in general, may attain to a very triumphant pre-eminence over other individuals or countries. While others may be diverted, in consequence of the want of ambition, and on account of having a sociable temper, from forming any very enterprising desire to aggrandize either themselves or their country.

The mind of Irishmen—as I have already remarked in the second part,—proceeds, I believe, as little beyond the point, at which the character of each individual is the object most present to the thoughts, as that of any men whatever.—Though it be capacious, so as commonly to amuse itself by vast contemplations on the ways of great nations, yet does it settle, almost exclusively, with real interest, on matters concerning particular, familiarly known, societies. It thinks much more of a joyous life amidst a circle of acquaintance, than of ambitious views relatively either to public or private interests.

These distinctive features of the disposition of Irishmen, tend to render it singularly responsive to that of their females: the faults, in consequence, of the two sexes, present, in Ireland, a peculiar analogy. Both are tempted, by a metaphysically bent imagination, to apprehend what passes in a neighbour's mind, with a vivacity, a suspicious dread of its sentiments, and a desire arbitrarily to model them, which often kindle in them a fiery ill will. In both, imagination, not sufficiently occupied by studying the naked feelings of mankind, lies in a great measure idle, and is tempted into a wild unsettled, capricious mode of acting. By forming, in both, sometimes transitory, sometimes durable alliances with their ambition to shine in society, it seduces them into picturing to themselves the effect which they produce in it, when they ought merely to be occupied in giving to their genuine, art-

less sentiments, a just expression, and it sometimes so grievously misleads them, as to cause them to triumph in the thought of the exhibition that they are making, when, perhaps, it is one which renders them ridiculous in the eyes of spectators.

CHAPTER II.

NO IMPORTANT AMELIORATIONS CAN BE EFFECTED IN THE CHARACTER OF IRISHMEN, UNLESS THAT OF IRISHWOMEN BE PROPORTIONALLY IMPROVED ALONG WITH IT.

The peculiar ease with which the Irish of either sex can justly appreciate, by sympathy, the feelings of the other, and the sociability of their temper, urgently demand that any attempt which may be made to form, respectably, the character of the men of the country, should refer to a plan, arranged for the purpose of producing, a proportionate improvement in that of the women.

Irishmen are furnished by nature with especial facilities for attaining to the perfection, humanly speaking, of their own character, while they seek to perfect that of their females.

Though imagination, in Irish men and women, endeavours, in the first instance, to cast a glance at the naked feelings of a neighbour's heart, yet, in so doing, she is naturally inclined to take in each a different posture, and to bestow attention on contrary ultimate views.

Irishwomen continue watchfully attentive to all that passes in the mind of the individual object of their attention, that they may get thoroughly acquainted with *his*, or rather *her* character. In the actual state of society, they think themselves much more entitled to scrutinize the mind of persons of their own sex than of the lordly one.*

Irishmen do not love to arrest their attention on the charac-

* Men are much more disposed by untaught nature than women, scientifically to examine the external appearance of the person whom they regard, and the mode in which it may serve for a vehicle to the expression of his mind, in order to attain to a knowledge of the laws of beauty or grace, as applicable to the human figure.

tor of an individual. They strive to extract, from their particular observations, general laws concerning what men ought to be.

Women,* by their close attention to remarks on individual character, are not naturally conducted to the discovery of those laws of order or morality, by which individuals in private life ought to be ruled. They must, no doubt, when they criticize their conduct, tacitly refer it to some standard of moral rectitude. Yet they have no unalterable standard of that kind, existing in their mind's eye. They merely make their censures relate to some indefinite, uncertain standard,—usually neither acknowledged by equity nor humanity,—that their passions and prejudices furnish them with, just to serve a single occasion.

Their natural disposition does not so much impel them to try to discover, by observations on individuals, the principles of order by which mankind ought to be governed, as simply to acquire a knowledge of their own isolated character.

The plan, which Irishmen instinctively pursue, of seeking to elicit, from observations on the mind of individuals, the laws to which mankind are formed to submit, is a just one, provided it be fairly and sedately executed. But Irishmen are much too fiery, and too precipitate, in forming their opinions, sagaciously to act according to it. They undertake such a process, with a mind already prepossessed with the persuasion, that they are fully acquainted with the sentiments which the laws of justice and order require their countrymen to entertain; so that they consider themselves fully entitled to be the enemies of every one imbued with an opposite way of thinking.

In the mean while they are, far more than they are aware of, prone to let their wrath be kindled against the individual whom they suspect of viewing them with contempt or dislike. They can usually, however, conceal the part which their *amour propre* takes in determining them to regard a neighbour with complaisance, or with hostility; for they can find some pretext, suggested to them by the principles of which

* I mean ignorant ones, whose character has been little formed in the society of men.

they proclaim themselves the champions, by which they can plausibly account for their resolution to behave to him as a friend or foe.

Irishmen, to soften and liberalise their sentiments towards one another, should habituate themselves, as do Irishwomen, to studying the character of the individuals of their acquaintance, in all those of their private relations that lie fairly open to their view; and under the system of things, which I now suppose to exist, many of these relations would invite the attention of friends and neighbours. I do not mean that such a study should prevent their acquiring, from instruction, a knowledge of the laws of their country: but I consider that they should obtain from it such a thorough sympathy with concrete human nature, as would lead them to perceive the feasibility of upholding the just reign of the laws, and yet allowing, to each person subject to them, a considerable latitude in the formation of his public opinions.

Irishmen, when they consider the private character of an individual, are as remarkable for generously keeping in view every circumstance engaging them to judge him with liberality, as they are for their intolerance and violence, in condemning those who do not adopt their public code of opinions. Their dislike to censorious observations, or unbecoming curiosity, relatively to private character is such that, little attention as they, at present, bestow on the application of sound principles to discussions which regard it, they have taught, by sympathy with their feelings, most Irishwomen, much accustomed to the conversation of persons of the other sex, to exhibit a remarkable degree of kindness and rational enlargement of mind, in their comments on the conduct of a neighbour.

Were the state of things such as would draw the female sex, and with it many of the relations of private life, much more under the eye of the public, Irishmen would take pleasure in discussing, in female society, many traits illustrative of the private character of individuals. They would do so with delicacy and dignity; for they would quickly learn to exact laws indicative of the bounds which, the sanctity of family retirement, the lapse of time, the freedom of action due to indivi-

dual character, and brotherly love, would present to their criticisms. As the private views of individuals would be taught to widen, so as to open harmoniously into public ones, Irishmen would regularly proceed from an enlightened survey of a neighbour's private character, to judging his public conduct by the same equitable laws.

By following this process, in the examination of the principles by which national affairs ought to be conducted, they would accustom themselves to weighing them with candour, and with a disposition to make impartial allowances for the various ways of thinking, of the agents employed in the management of them.

First.—They would be taught, in forming an opinion of the public conduct of any specific individual, to keep just, humane considerations ever in mind, because his public character would appear to flow from his private one, which nature would prompt them to view with a generous, sufficiently indulgent sympathy.

Secondly.—They would be aware of the frightful disfigurement which a vehement party spirit causes to a female character; when they therefore found women associated to their public-misdeeds, they would gladly set them the example of bringing to the discharge of them, a mind filled with moderate, benevolent sentiments.

Thirdly.—Women would eagerly exert their influence to engage them to cherish such sentiments. So incompatible is the indulgence of a ferocious animosity against the opponents of our public opinions, with the habit of moderately and liberally discussing the private conduct of individuals, that few are the women, whose own tone of conversation has been formed in the society of Irishmen, who do not sigh over the violence of their party spirit, and of their irascible passions.

Attentive observation on the natural disposition of Irishmen, has convinced me that, one principal way to communicate to their mind all the civilized mellowness which it might acquire, from the precepts of wisdom and benevolence, is to give more dignity to the private topics of conversation which usually engage females; then to encourage the men of Ireland to handle them with them, and to do it on so wide a

scale, that the principles evolved from the consideration of them, shall have public bearings.

Such is the propensity of Irishmen, when they are ambitious to fill, respectably, their station, to seek to acquire sufficient experience for this purpose, by a minute and yet extensive study of mankind, that it will usually, I believe, be found, that the men who are the most remarkable for a wise conduct in private life, are those who best know how, when they have leisure to contemplate the affairs of government, rationally to estimate their own relations with it; and that they are also those who are the most competent to give judicious advice, not merely to persons of their own sex, but even to females in whose concerns they may not be in the habit of interfering, when they happen to be placed in difficult conjunctures, though these conjunctures should be so much of a nature to escape the unobservant eye, that it would seem that the embarrassments which they caused them, could be comprehended by none but their own familiar companions.(c)

Irishmen, by acquiring in women's conversation, the habit of clothing, with a substantial frame, the fund of their observations on human nature, would conquer their propensity to look on their fellow creatures through the medium of such a deceptive mistiness, that, where they embrace an opposite party, they can cruelly persecute them without compunction, from only regarding them as a sort of spectral agents, occupied in upholding, in their country, an attachment to opinions which they abhor.

Did they thus learn, in women's society, to make their observations on individuals refer to a disinterested desire to obtain a knowledge of their character, rather than to a wish to discover whether, relatively to some favourite opinions, they thought like them, they would not be tempted to fill up so large a portion of their conversation, with comments on men and manners, as to render their mind arid, by not sufficiently alimenting it with topics of discourse drawn from various branches of literature, art and science. Though, when the conversation of men rolls upon some opinion that they arrogantly seek to impose on the hearers, they can spin out,

however few may be the ideas with which it furnishes them, their arguments to such an immeasurable length that, notwithstanding that their volubility of speech may be incessant, they never desire to speak but on the one subject, the case is otherwise when they discuss, impartially, the merit or demerit of a neighbour's conduct, either generally or on some special occasion. They then are instinctively disposed to bear in mind, that it becomes them only to set apart a certain portion of their conversation to criticisms on the character or demeanour of men, and that they ought also to consecrate great part of it to an interchange of sentiments, touching the beauties of those liberal arts and sciences which serve to civilize and adorn the human mind.

There seems to me to be such a close affinity between the passion,—when it acts on a becomingly wide scale,—for studying mankind, in the individuals who present themselves to our notice, and a taste for those branches of liberal knowledge, by the culture of which mankind learn to invest themselves with all their native dignity, that the indulgence of the former constantly awakens, in the mind, a sensibility to the latter.

To this close relationship between them, do I partly attribute a fact, the existence of which is, I believe, generally perceived, namely: that women have usually a much greater aspiration towards an acquaintance with the beauties of nature and art, than have most men. Where the former study the character and conduct of the individuals who pass before them, with a liberal desire to make their observations on them subserve to their acquisition of a philosophical knowledge of human nature,—and they do usually, at present, study it more or less in that view,—they listen with the deepest attention to any one who unfolds, in conversation, a mind enriched by literary, elegant, or scientific labours.*

Men would also,—as I think that I can perceive,—readily

* I am well convinced that a great number of the women who are accustomed to observe, with discretion, the affairs which throw light on the character of their neighbour, could be induced to study, with interest, every department of learning calculated to give an orderly expansion to their mind, were it explained to them with a simplicity that would render it clear to their understanding, which, from not having been invigorated by exercise, is often slow of comprehension.

pass from a habit of making philosophical observations on concrete humanity, to a taste for every study proper to elevate and expand their mind, did their position excite them to acquire such a habit, and rationally to cultivate such a taste. (i)

If, in a well constituted society, Irishmen judiciously blended their conversation with that of women, not for the sake of remodelling the latter, but to expand it into an imposing fulness and importance, they would soon create a commanding public opinion, which would afterwards enervate over themselves an influence that would induce them wisely to regulate their conduct. At present, they pay little attention to remarks made by the public on their actions; not only because the opinion of society does not appear to them in the light of a respectable authority, entitled to their veneration, but also, because they seldom hear any censures passed on them, except by violent partisans and opponents. Then they either overlook, with silent contempt, or repel with sterner rage.

The dread of being condemned by the opinion of the leading persons in society, would make a most salutary impression on them, were they accustomed to hear them discriminate the shades of right and wrong in the actions of individuals, with all the truth and clearness characteristic of reflecting enlightened minds, and yet, with all that affecting pathos with which a deeply felt, spontaneous sentiment is commonly expressed.

The opinions generally prevailing in society, cannot acquire over its members, a strong salutary ascendancy, from bearing the stamp, not merely of an intelligence, but also of moral feelings under the guidance of wisdom, till women are made of so much consequence as to appear as much the organs of them as men.

The mind of the former must first be taught to grasp with ease the most comprehensive precepts of wisdom, relative to self and social government: they alone, are considerably endowed with the natural faculty of expressing their sentiments in such an artless affecting strain, as readily to win over listeners to their way of thinking, from impressing on them the belief, that sentiments whose truth they so deeply appear to feel, must be agreeable to the laws prescribed to us by the perfect plan of nature.

When, particularly, the sentiments of morality and good order expressed by women are such, that the hearer cannot avoid being conscious of their justice and magnanimity, they sink profoundly into his heart.

The impression made on him by hearkening to sentiments of this kind, takes on his character a strong, lasting influence, if he perceives them to be entertained by all the respectable women of his society, and find them to be approved of by the most enlightened men who help to compose it. In such a situation, he is amply disposed to recognise, in the wise and virtuous portion of society, an authoritative, awful tribunal, whose good opinion he is bound to win by the conciliatory tenour of his conduct.

The negation to Irishmen of a well organised, respectable tribunal of public opinion, composed of persons of both sexes, operates in a positive manner to the deterioration of their morals. They are formed to look instinctively to the opinion of society, as to a sure clue, competent to guide them unerringly through the labyrinth of life. When therefore this clue is not afforded them, or that it entices them into a wrong direction, heedless of supplying its deficiencies, by drawing from any other quarter a faithful monitor, they involve themselves with careless indifference in deplorable errors.

NOTES TO THE SECOND CHAPTER.

(See page 360.)

(a) The observations in the text, are in entire contradiction with the notion, that genius, and common sense, or the wisdom efficient for guiding us rationally through life, rarely go together. I own that I look upon this notion to be, particularly in Ireland, an erroneous one; though it is there that it seems to me to be the most generally accredited. It is propagated, as I suppose, by a great number of Irish, who lay claim to native genius, without taking the trouble to render, by assiduous cultivation, their natural talents, whatever they be, honourable or useful to themselves or their country. The peculiar passion of the Irish, is for studying the mental constitution of the human species, with a view to ascertain the best mode of developing and

putting it into activity. They find the lights which qualify them to pursue this study with success, greatly augmented, when their apprehension is quickened by an efficacious desire to conduct themselves wisely in all their relations with mankind. Even though they should possess great natural talents for the exercise of any particular art or science, abstracted from the immediate consideration of the proper secular destination of the human race, their attention to it is obnoxious to a chilling blight of wearisomeness, if it be not animated by a profoundly felt conviction, that the object, of study which nature seems to point out to them, is one by the diligent culture of which, they may both add immensely to the treasure of their own mind, and also be of service to their country.

Were the conduct of the Irish in general, such as to merit for them, the title of a wise, rational people, I am persuaded that not only the national intellect would be raised to a much higher platform than it occupies at present, but also, that from the genius of the persons destined to distinguish themselves in any state of society, there would emanate a far more steady, brilliant, and beneficial blaze, than is actually emitted by it.

(See page 362.)

(b) Among all the unjust, inconsistent reproaches which,—as I judge from remarks, that I have seen scattered in the literary works of former ages,—splenetic men were once in the habit of venting against the weaker sex,—none were apparently more unreasonable than those which related to the conversation of women. They despised them as frivolous, impertinent, or censorious beings, if they heard them relate any private anecdote of the day, which told to the disadvantage of a neighbour; while, if they attempted to soar above such topics, and to handle those literary ones, that might be supposed more interesting to highly improved minds, they turned from them with disgust, as from vain, pretending beings, affecting to make a parade of mental acquirements which they neither did nor ought to possess. They did not approve of their speaking in society of their housewifely occupations: these were topics which were merely fit for the ears of their servants: their maternal cares too, ought only to be discussed with the father of their children, and even with him but sparingly: they should never presume to open their lips upon politics, nor upon any of those serious topics, which commonly engross the minds of men in their hours of business: it was not to be reminded of such matters, but to dissipate their thoughts from them, that they entered female society. Of what then were poor women to speak to those lords of the creation, who honoured them with a visit? All topics were debarred them, but the single one of the events which had just occurred, in private life, to the families of their acquaintance; and of these they could scarcely choose one, important enough to be related to a male society, which did not by implication cast a censure on some individual.

Women, in regard to the range which the opinions of men allow their conversation to take, are now much more liberally dealt with than they once were. They are generally pronounced by them to be intellectual enough to be fairly entitled to discourse on several themes proper to exercise a rational mind, and it is now considered by most men both fair and necessary that they should, with certain limitations, have the privilege of talking of many of the affairs of a neighbour; though they may not immediately concern themselves.

But, though men appreciate much more rationally than they did formerly, the extent of the liberty which their opinions ought to grant to women's conversation, I believe that most of them who are thoughtful and candid would avow, that they are at heart inclined to pass, on the usual characteristics of it, criticisms that appear somewhat fastidious and contradictory. They would own, if I be not mistaken, that, when they hear women prolong much their chat, on those incidents of the day, that concern some neighbour who would gladly if he could keep them hidden from the public eye, they are inclined,—even though the fair interlocutors only narrate facts which they do not precisely condemn them for talking over,—to feelings of contempt for the insignificant and unkind tenour of women's general conversation. On the other hand, if they heard them descant upon literature, or introduce any of those other themes of discourse which I have mentioned, they would acknowledge, I imagine, that they do not hearken to them with pleasure; for they either find that they vainly endeavour to dazzle them with a pompous display of very superficial talents, to which had they no pretensions they would like them the better; or else that they ignorantly din them with topics of a totally private nature, and which cannot present to them any interest.

The apparent waywardness of men's feelings, relatively to the kind of discourse with which they like women to entertain them, seems to me to proceed from some confused notions, that nature mysteriously gives them, concerning the style of conversation which, in a thoroughly elegant, well constituted society, would reign between them and the female portion of it. In such a society, men would frequently allow their colloquy to roam discursive through many a literary, scientific, or political topic, but they would still, amidst its multitudinous flights, make it revolve round facts and principles, gleaned from their acquaintance with the private life and manners of human beings. The knowledge which they would have gained from their intercourse with mankind, particularly with that portion of them placed in their vicinity and most connected with them, would form the central topic of their discourse, into which all others that it might at times develop, would fall, to augment its stores, and from which they would part, to add to its variety.

The care of holding conversation round one central subject rests, principally, with women. Trivial as is commonly their chat, concerning the

affairs of their acquaintance, and degenerate though it may into despicable tattling, it occupies that middle space round which conversation should revolve; every topic introduced into it proper to gratify cultivated minds, as well as all the ideas furnished to men by their experience of mankind, should combine to give dignity and amplitude to this one female topic. Where men, in opening their minds in society, are not kept around this topic by the conversation of women, they are subject, if they speak of any particular art or science, to get so involved in the subject of their discourse, as to treat it with all the avidity of professors whose thoughts are entirely absorbed in it; or else, if they speak of the immediate affairs of men, to do so with a view to enforce some intemperate opinion, or, perhaps, to delineate of some eminent character an ingenious, but formal and elaborate mental portrait, which does not contribute much to impress the hearers with an awe of public opinion.

Women, when an opening is afforded them to take the lead in conversation, or that they find it eligible to give a new direction to it, should usually start some topic relative to those passing events in private life, which may with propriety, be offered to the notice of the persons engaged in chat with them. Topics of this kind are so humble, that they may broach them without any departure from the unassuming manners that become them.

But they should not exhibit any wish to press them on the attention of the society. Gladly should they hearken to the man who took occasion to deduce from them sound, judicious maxims of conduct; or to him who, quitting this subject altogether, chose to introduce one, of a nature abstractly to improve the taste, or exercise the understanding.

Such is a slight outline of the manner in which intelligent, elegant women, by taking part in the conversation of well informed men, could, without either impoverishing it or degrading its tone, make it continually lean towards practical illustrations of the philosophy of human nature. I believe that did they, with meekness and assiduity, encourage intelligent men, of highly cultivated minds, to this mode of conversing with them, they could, without inspiring them with the smallest inclination to accuse them of exhibiting ostentatiously, their intellectual acquirements, engage them greatly to augment them, by addressing to them a discourse, saturated with the most interesting ideas which their learned labours had suggested to them.

They would also, by inducing them fully to approve their style of conversation, lead them to recognise that the apparently jarring sentiments which nature disposes them to entertain, concerning the one adapted to women, can be attained so as to accord together.

CHAPTER III.

IRISHMEN ARE BETTER CONSTITUTED THAN THOSE
OF ANY OTHER COUNTRY FOR TAKING AN IMPROV-
ING INFLUENCE OVER WOMEN.

As Irishmen, more than those whom I have observed of any other country, have an urgent want, of the aid of women whose character has been raised to a very exalted level, to lift their national one to a respectable eminence, so nature has, I believe, taken more care to capacitate them than the rest of their half of humanity, for exerting, over the mind of their females, an influence proper highly to improve it.

Men cannot easily acquire such a salutary influence over women, unless they be sensitively quick to observe the ever changing phases of society, that they may comprehend, sympathetically, the multifarious movements of women's mind, and gently seek to regulate them, on all occasions in which it experiences lively sensations.

I believe that, of all the phlegmatic inhabitants of the north of Europe, the Irish are those who pay the quickest attention to every incident in society, which raises the slightest emotion in the breast of a female.

On the other hand, men are not happily organised for taking an improving, generously used ascendancy over the female sex, in those countries where they are more alive to the notion that they are fearfully in women's power, than to the idea that these feeble companions are helplessly dependent on them.

Men of all countries seem to me to be balanced between the fear of women acquiring, whether individually or collectively, too much power over them; and the consciousness that they would act unworthily did they abuse the strength and authority, vested in them by nature, tyrannically to oppress, either in an individual capacity or by general agreement, persons of the weaker sex.

Where their fear of being enslaved by women preponderates over their consciousness of its being their duty to act as magnanimous protectors to them, it urges them without pity to

subject them to tyrannical laws; to make them individually the victims of their unruly passions; and to hate the sex generally, because they find that so many weak women readily consent to be thus vilified by them.

This cause of men being transformed into the remorseless oppressors and betrayers of women, seems to me to operate much more in Italy than in any other country which has lain within the scope of my observations. The Italians* have certainly, exquisitely tender, and highly honorable sentiments, in regard to the females of their family. But their speculative notions represent to them the weaker sex as being rendered, by its charms, infinitely more powerful than theirs. They, therefore, in taking abstract or general views of social institutions, only meditate on the means of rendering them favourable to themselves, and reducing women to a harmless state of impotency. The tyrannical principles on which they seek, in consequence, to determine their place in the nation, affect also, frequently, their practice in their families, making them conclude that the women belonging to them, exposed as they are, by nature, to irresistible temptations to evil, require to be vigilantly guarded like state prisoners.

Even Frenchmen, fraught as are their bosoms with honorable feelings, making them sensible of its being a duty incumbent on them to treat women with deference, and to allow them ample enjoyment of society, are still strongly prepossessed with the notion that, owing to their address and charms they could, if they themselves were not vigilantly on their guard, work their way on to the attainment, in the nation, of such supreme power as to impress on its government what character they pleased.

This belief keeps up, in the mind of Frenchmen, such a jealousy of women's encroaching spirit, that they think themselves justified in considering them, in many respects, as antagonists whose schemes they should try to frustrate, rather than as helpless beings who can neither obtain their due measure of worldly happiness, nor unfold all their native dignity

* The reader is requested to recollect that all my reflections on the character of the Italians, refer to what information I gleaned concerning that of the Romans, at the time of my residence among them.

of character, unless they be generously supported and protected by the stronger sex.

In Irishmen, the fear of losing, by incautiously yielding to a usurping spirit in women, their own just supremacy, and the sense of being much more powerful than they, are remarkably well adjusted to each other. Both stir in their heart with great vivacity, but yet the latter predominates, and it is it that stamps a character on all the leading principles that they form, relatively to the department which they ought to observe towards women. Ever remembering, with deep compassion, their dependent weakness, and their own superior power, their heart continually warns them of its being their duty generously to uphold them in the highest place in the social fabric, which their fully unfolded mental qualities might render them competent to fill: it urges them, also, to endeavour, by a liberal, respectful treatment of them, to give to those qualities a desirable development. The lively, jealous sense which they commonly have of the regards due to themselves from women, only serves, in the main, to counterpoise sufficiently their desire to prove themselves their generous friends and protectors, to make it act with rational caution, and forbear alluring them into extravagant measures contrary to a good system of order.

The Irishman's sensibility to female charms, where they do not directly emanate from a virtuous, well regulated mind, is much less overpowering than that of the Frenchman, and more particularly of the Italian. For which reason his calmer, more undclouded feelings suggest to him more constantly the idea of what women ought to be; urge him more to behave to them in a manner corresponding to the impressions which truly virtuous, respectable ones ought to make on him; and more incessantly remind him of the power that he would possess to behave to them as a haughty master, if his own generous, honorable sentiments, were not warmly opposed to his doing so.*

* The diversity, which I have just noticed, between those sentiments of the Irish and Italians that determine their treatment of women, causes the former, when they take any step in compliance with a wife's wishes, much more openly to avow to companions the motive that decided them to it, than

I conclude, from these remarks on the disposition of Irishmen, that, owing to the vivacity with which they apprehend women's feelings, and the comparatively unchecked flow of their generous sentiments concerning them, they are singularly adapted tenderly to assist to guide them to the highest pinnacle of moral perfection, placed by nature within their reach.

Till Irishmen learn to take full advantage of nature's liberality, in conferring on them, to a remarkable degree, the faculty of widely developing, in the mind of women, the germs of all its native good qualities, their national character will not shine forth with a steady, brilliant lustre, commanding the respect of all other countries.

Let circumstances in Ireland change as they may, as long as effectual pains are not taken there majestically to elevate to its proper height the mind of women, and wisely to ordinate the opinion of society, it will be found that the faults at present obvious in the Irish character, will still continue to pervade it sufficiently to render it, as a national one, much inferior to that of Great Britain; whereas, if it were properly developed, according to the principles that I have exposed, the Irish people would stand firmly by the side of the British one, an equally respectable and prosperous coadjutor, receiving from it, and imparting to it, invaluable strength.

CHAPTER IV.

A WIFE'S DUTIES TO HER HUSBAND, PARTICULARLY THAT OF OBEDIENCE. PRINCIPLES WHICH SHOULD DIRECT THE EDUCATION OF WOMEN.

It is the custom of men, when they talk to women of a wife's duties, to lay such an emphasis on that of obedience,

do the latter in like case. The Italian husband shuns above all things the appearance of being too much under his wife's government; the French one is more anxious not to subject himself to the imputation of allowing his wife little influence over him.

that you might suppose them convinced that, in counselling a woman implicitly to obey a wedded chief, they afforded her an infallible rule, by a scrupulous adherence to which she could secure herself against the commission of any error.

Easy, indeed, would it be for wives to fulfil, exemplarily, their duties, were they thus bound to submit implicitly to a husband's will: did no more blame attach to them, for taking steps in compliance with it, ruinous to their families, than attaches to the military subaltern who executes, without hesitation, some injudicious order given to him by his commanding officer.

The obedience, however, due from a wife to a husband, seems to me to be a duty, the right performance of which may at times require her greatly to exercise her understanding: she must try to reconcile it with the determination ever to act as may become the real, warm friend of him, and their children.

It is evident that such a determination may possibly oblige her firmly to oppose his intentions.

The counsels, which men are so fond of giving to wives, implicitly to obey their lords, appear to me to be partly suggested to them by the disposition,—to which mankind are so prone,—completely to simplify their laws of conduct; for the sake of erecting them into sure guides for the persons the least accustomed to exercise their reason. Whereas the laws by which nature requires us to regulate our practice are so complex, that we ought to be well and early accustomed to exert the powers of our understanding, in order to acquire the ability, on all occasions, clearly to apply them to our use.

It is by meekness and submission, no doubt, that a wife ought to wish to fix her empire in her husband's heart; yet, where she endeavours to adorn herself in his eyes, with virtues of this nature, she may, if her mind be not enlarged and firm, easily commit the fatal mistake of decking herself with spurious ones.

Against such a mistake she ought to be well cautioned, and to that end something more is necessary than merely to preach to her the duty of obeying her husband.

When a woman's amiable dispositions have sufficiently comprehensive, noble bearings, to entitle them to the rank of virtuous ones, her civilizing influence is naturally felt by all the persons in close relationship with her. It is the tendency of virtues to propagate itself from one individual to another, when it originates in the mind of a woman; and it is this arrangement in nature's social plan, which causes the right formation of the female character to be of such national importance.

When, therefore, a wife is taught, by truly virtuous principles, to manifest towards her husband an amiable submission, we may justly expect to see his character bear the marks of an exposure to a soft, benign influence. If we knew him before marriage, we hope that the changes which after it may, insensibly, take place in his disposition, shall all testify his continual progression in goodness, meekness, and an aptitude deeply to relish the sweets of domestic life. We likewise expect to see the children of such parents prove a comfort and honour to them, owing to their imbibing from them pure, civilized tastes, along with a deeply felt attachment to every virtue. We conclude, also, that the servants in such a family will naturally, by their affectionate zeal, and cheerful alacrity in performing the duties of their station, bear witness to the enlightened attention with which they are regulated by the chiefs of the family, and to the virtuous emulation with which these beloved chiefs have inspired them.

But if, instead of beholding this pleasing exhibition of the pure rays of sympathy, which a virtuous and truly meek spirited mistress of a family may shed around her, we see the man, possessed of a very mild, obedient consort, remarkable for his quarrelsome temper, or implacable, tyrannic one; that we observe their children to be wilful, and ill bred; and find their servants to be insolent and riotous, I think that we may fairly suppose, that the mild, obedient spirit exhibited towards her husband by the mistress of the family, is not the result of steady, virtuous principles; that she only comports herself towards him with humble submission from abject timidity, or from such a love of a peaceable life, that, in order to secure it, she refuses to make any painful exertion to promote the well being and true happiness of her family.

The exclusive inculcation to women of the duty of obedience to a conjugal lord, may, if they be naturally, tranquilly or timidly inclined, encourage them fondly to think that they do their duty, in deplorably smothering, on account of their love of personal ease, the dictates of their heart and reason, when they engage them to stand forth the firm, unfaltering friends of a husband and family, on occasions wherein it may be requisite for them to act with independent energy and spirit.

On the other hand, if women's own understanding lead them to perceive, that their duties, as wives and mothers, may sometimes sanction them in a resolute opposition to a husband's will, the attempt to enforce on them an unexceptionable obligation tamely to yield to it, may only induce them to conclude, that it is the tyranny of men, and not the enlightened law of justice, which has classed among a wife's duties that of obedience to her lord.

The preceptors of girls ought then to manage, with especial delicacy and tenderness, the inculcation to them of the duty prescribed to wives to obey a husband. I do not mean that they should shrink from a clear enunciation of it, for every duty which the order of nature imposes on mankind or any portion of them, ought, by those who fill the office of their instructors, to be firmly expounded to them.

But great care should be taken to give girls a clear comprehension of the extent and bearings of a wife's duty of conjugal obedience. They should be taught, especially, that it is one which she is bound to consider secondary to that of proving herself a sincere, devoted friend to her husband and children.

But they should also, at the same time, be warned that, in order to her complete accomplishment of this latter and paramount duty, it is in most cases needful that she comport herself to her wedded lord with warm tenderness, and cheerful, unreserved submission.

They ought also to be made to comprehend, that a woman is almost always, in some degree to blame, when any of those extreme cases occur which justify her peremptory refusal to comply with her husband's injunctions: she has either origi-

nally exposed, in spite of the warnings of her friends, an ill conducted or wrong headed man ; or else, she has in the early days of marriage, encouraged her husband to yield to every extravagance of his humour, by timidly flattering his caprices, or unkindly irritating him to ill temper.

They should be told, that a wife should firmly maintain herself on such a footing of real friendship with her husband as that he may justly rely on the sincerity of her advice, or of the sentiments which she may express to him, concerning the line of conduct that he pursues. Not that she ought to harass him with remonstrances on the subject of faults which adhere to his character, and which he either will not or cannot correct. She had better keep silence about them,—preventing, as well as she is able, by her own exertions, the damage that might ensue from them,—unless he invite her to speak of them, and then she ought not to conceal the disapprobation with which she views them.

A young wife, they should be told, should ever remember that the time may come when it will be her duty to be a faithful, firm mediatrix between her children and their father.

A provident foresight, therefore, in regard to them, even though she might think, at first, that she could better assure her own tranquillity, by obsequiously flattering her husband, should determine her, from the first days of wedlock, always to speak to him with the open candour of a friend and companion.

But, after having taught girls that it is the duty of a wife always to preserve to herself the liberty of demonstrating, by her words and actions, that she is the steady friend of her husband and children, the duty of avoiding, at the same time, as much as possible, giving offence to the former, ought next to be made the object of consideration.

I have explained, in a former chapter, my reasons for thinking that girls ought to be taught, with especial care, to act and think without disguise. However, this rule, comes under the head of those which cannot be observed in such a simple, direct manner, as to serve equally to guide the foolish and the wise ; for undoubtedly girls ought to be taught the necessity of exercising great tact and discernment in the ex-

pression of their sentiments, that they may avoid giving useless offence, or causing mischief.

Above all things, they should be taught that, though the substance of a wife's discourse with her husband, should ever be the sincere expression of her thoughts, she is bound closely to observe the avenues of his heart, in order so dexterously to arrange the mode of approaching it, as to ensure to her sentiments ready access to it.

She should, in winning him to her purpose, use an address that would draw near the boundaries of art, without ever crossing them.

She should try to discover, by observations on his temper, the most favourable moment for disclosing to him truths of a nature somewhat unpalatable.

She should seek to lead his reason imperceptibly to the conclusions, that she wishes it to draw, rather than to engage him by her counsels to act wisely: that he may find himself guided by his own understanding not by her persuasions.

On an occasion on which he may be conscious of having acted well in yielding to her advice, she should never have an air of triumphing in her superior wisdom, nor appear to remember that he had conducted himself judiciously, in consequence of hearkening to her.

She should never upbraid him with a fault that he had committed, by going counter to her advice, once she perceived him to be sensible of his error. Nor should she, in regard to an affair wherein they might differ in opinion, torment him by any further defence of hers after he had consented to be guided by it.

Should she chance to be excited to reproach him with any step which he had taken, she should, once she had cooled, determine never more to harp on the same string, without fresh and ample provocation.

The tender affection and openness of heart which she should ever manifest towards him, render it incumbent on her, even should she be roused to speak to him with anger, never to express herself in a manner to create in him a surmise, that she is giving vent to some secret cause of displeasure against him,

not connected with the immediate subject of their dispute; and which, previously to being thrown by the irritation of her temper off her guard, she had concealed from him.

The surest precaution she can take against ever affording him room to suspect, that she harbours in her bosom a secret sentiment of rancour, kindled by some misdemeanour, that she silently accuses him of having once committed, is constantly to keep such an unkind sentiment an utter stranger to it. Her most effectual way of ever denying it entrance there, is to determine not to suffer herself to be checked by servile fear,—though she may by discretion,—from openly avowing to her husband, her dissatisfaction when she is displeased with him.*

I certainly should earnestly advise all persons with a hasty, irritable temper, to use their utmost endeavours to surmount it. Though such a temper may appear no great defect, in reference to the heart of the passionate person, which may be found to be the seat of firm integrity and filled with good dispositions; yet, when we consider its consequences in the world, it may deserve to be classed among grievous vices, on account of the evils which it occasions. A passionate temper in a wife and mother, however well set her heart may be, may destroy the comfort of her children, lessen her influence over them, and render his home distasteful to their father.

My motive for passing this censure on a passionate temper is, that I may not be thought to encourage the indulgence of one, by the following remark.

A woman who never allows the slightest grudge to fester in her mind against her husband, sometimes endears herself to him by yielding to an excitement that urges her to address to him angry words, if he observe that, notwithstanding that she appears to

* She ought however, carefully to examine herself, to ascertain whether her displeasure is not unjust; and of such a kind, as that duty commands her to make vigorous exertions entirely to surmount it in silence. I have already remarked, that it is peculiarly incumbent on the Irish, vigilantly to watch over themselves, for the sake of keeping all unreasonable subjects of resentment and discontent banished from their bosoms. No doubt, that unjust, rancorous, recollections may corrode the mind of the natives of any country, if they do not resolutely refuse them admittance there. But the Irish are more disposed to hearken to them than the other natives of the north of Europe; from their disposition having some affinity to that of the Spaniards.

give unbridled vent to the displeasure which she has conceived against him, she does not drop a single expression indicative of an inclination to accuse him of aught but simply of having vexed her at the moment. When a wife's reproaches refer thus exclusively to a passing matter of dispute with her husband, he usually perceives that they are dictated, either by the warmth of her affection for him, or by a fall confidence in what he bears her; and this consideration, if the sallies of her ill temper be not so frequent nor violent as to be found by him past endurance, commonly disposes him cordially to forgive them.

When it is the husband, rather than the wife, who has a hasty or capricious temper, then, if he contain in his bosom a spark of that generous sense of honour which warms the heart of almost all men, where their education or habits have not been depraved, it is easy for the wife to acquire a great ascendancy both over his affections and character, by gently bearing with his infirmities; by preventing, as far as she can, their being offensive to other persons; by inspiring him with that confidence in her goodness, that, even after having in a sally of ill humour addressed to her unkind, provoking language, he may, as soon as he is sorry for his fault, approach her without dread, sure of her being ready to behave to him with her wonted tenderness; and by evidently evincing that she observes towards him this amiable demeanour, not from a wish to palliate to himself the culpable nature of his feelings, but because she feels for him deeply on account of his good qualities, and that she is convinced that the generosity of his disposition is such, that he will the more anxiously strive to conquer the defects of his character, on account of the tender indulgence with which she treats him.

Though unconquerable infirmities, incident to humanity, may sometimes make the best intentioned female fail in her duty towards her husband, women should at least be carefully taught not to let any thing blameable in their behaviour as wives, be chargeable to a want of principle. Such a want they evince if they show any pride, spurning at the duty of obedience to him. Even in the presence of friends and companions, they should never betray any reluctance in giving up

their will to his, provided however that he do not require this sacrifice from them in an insulting, contemptuous tone.*

Women should be early taught to penetrate themselves with the conviction that the duty of obedience to a husband, far from being a humiliating one, sternly imposed on them by authority, is really a duty which it is needful that they should practise, in order to warm men with a generous, efficacious resolution to raise them thoroughly to the rank of companions, admitted to the participation of their noblest cares, and to the enjoyment of equal opportunity to develop, for virtuous purposes, their native talents.

It would be easy to explain to women, that their male friends could neither have the inclination nor the ability thus to associate them to all the honourable privileges possessed by themselves, unless they found them so amiable and docile, as submissively to accept of their protection.

When women thus meekly consent to fill towards the stronger sex, a subordinate place, they have principally, opportunity to prove their mild unassuming disposition, in their relations with a husband. To marriage it is that they are chiefly indebted, for an opportunity to profit of the good dispositions of men to partake with them the advantages of the position which they themselves occupy.

Of what they owe to matrimony, women are also well aware; for it is sufficiently evident, that the eagerness of girls to enter into the bonds of wedlock, proceeds partly from the conviction that married women, as a general rule, enjoy a much more important, independent rank in society than do single ones.

Husbands tacitly charge themselves,—and most of them seek to fulfil this obligation,—with being the principal agents

* When a husband, sincerely desirous of doing right, thinks proper to thwart his wife's inclinations, he should ever remember, that his mode of contradicting her, is of far more consequence than the fund of the difference. The fund, even supposing her wish not to be unreasonable, can usually only ward off one of those disappointments of no vital importance, which every woman ought to know how to bear with a good grace. But, in opposing her inclinations with harshness or contempt, he humiliates her on account of her weakness, and forgets a duty which a truly manly character ought to consider as imperative, namely, that of reminding women, by his ever respectful deportment towards them, of the respect which they owe to themselves.

by whom the general wish of the stronger sex to participate its privileges with the weaker, shall be rendered efficient.

A husband, it is true, whatever authority he may possess in public, cannot with propriety make his wife in any measure a public character, for the duties which she has bound herself to perform by her engagement with him, are all of a private nature: so are also those advantages of situation which he has it in his power to confer on her.

But though a husband's protecting cares, can only immediately raise his wife to the occupation of the highest private station, which he is enabled to share with the companion of his life, yet, in the state of society which I now suppose to exist, the persons vested with authority, to uphold a good system of national moral order, must greatly trust in the honour and generosity of husbands: they must chiefly confide to them the task of developing in the bosom of a wife and mother, a calm yet magnanimous flame of personal ambition; of efficacy, not to draw her away from the performance of her domestic duties, but to chase her, in fulfilling them, steadily to keep in view all their noble bearings, and wisely to arrange accordingly her mode of accomplishing them.

Seeing then that the charge of upholding women in private life, in an honourable station, devolves principally on husbands, that it rests greatly with them also to train their wives to be deserving to fill those more public stations, to which,—as I hope,—virtuous, enlightened women will one day be made eligible, a society, intent on promoting women's dignity and happiness, must require them to obey their husbands. Where the society in general is sincerely desirous of ennobling to the utmost, the destiny of women, it can without difficulty engage most husbands to enter into its views, and to forbear making of their conjugal power a use that would clash with them. Husbands, when their heart is not corrupted, are well inclined to prove themselves to the full as tender and generous towards a wedded partner, as the society around them, engages them to be.

They are singularly in awe of its opinion,—particularly where their own reason tells them that it is just and impartial;—and they readily divine,—even though it make no comments

on themselves,—from hearkening to the expression of it, concerning other spouses, the terms on which they ought to live with a wife, in order to conciliate its approbation. They are proud too of being the wedded chiefs of a woman whose meritorious discharge of her duties, has obtained for her tokens of standing high in the estimation of the part of the community surrounding her.

A well regulated society therefore, while it enjoins a wife to obey her husband, still preserves to itself, as much influence as any human devices can make operate on his heart, to engage him to use his marital authority honourably and advantageously for the woman submitted to it.

Sometimes husbands have not sufficient capacity to take over a wife's mind the ascendancy due to a stronger, more enlightened, understanding, and feel themselves that it is their wisest part to yield to the guidance of her more vigorous intellect.

Nature however has not adapted to these exceptions to her general rule, her types of perfection in men and women: she still decrees that the wife, desirous to adorn herself with all the virtuous mental beauties that suit her sex, must humbly assort her character to a place subordinate to her lord's: and that the husband cannot appear in a respectable, manly light, unless he ostensibly fill the rank of his wife's chief and guide.

Where a truly amiable woman is virtually raised then, by the force of a superior understanding, into the post of her husband's ruler, she is careful to cast in the shade her power over him; ever to appear as his meek companion; and to surround him with all the insignia of a supreme family chief.

As a husband's supremacy over his wife is derived from a positive, definite application of that general law of nature, which ordains that the station of women shall be subordinate to that of men, I think that it would be wise, in order to accustom girls to reflect, with satisfaction, on a wife's duty of obedience, to communicate to them such a knowledge of the world as would, at once, convince them, both of all power over their sex being invested in the stronger, and also of its being inclined,—in the advanced state of society to which I

am alluding,—to make a generous use of it.* For this purpose their attention should be strongly directed on the cruel oppression suffered by women in various countries and states of society. They should learn to shudder at it; not certainly to the end that indignation may be awakened in them against the men who thus tyrannise their females,—for the latter partake of the same corrupt, degenerate nature with the former,—but merely to convince them of the original vileness of mankind, and of the weaker half of it being the victim of its barbarous passions, till those honorable feelings, which the doctrines of pure religion, aided by the light of civilization, cause to spring in the breast of men, have vigorously expanded there.

From the revolting picture of women's sufferings and degradation in those countries, wherein the human heart remains universally incased in those folds of pride and selfishness within which the first impulse of nature prompts it to contract itself, they should be taught to turn to the exhilarating contemplation of all that had been done for them, in their country, by the sex who filled the place, and there well deserved the title, of the protecting one. Such a contemplation would be proper to make them reflect on the magnanimous, moral force of men,—which had enabled them, by the free exercise of their volition, to convert themselves from the ruthless tyrants of the female sex, into its generous guardians,—with an admiration as profound as would be their veneration of their intellectual powers, were they made acquainted with the many astonishing literary and scientific monuments that owe their existence to them, and that amply attest their prodigious strength.

This noble force of volition, in virtue of which men had totally surmounted, in favour of the weaker-sex, their pristine tyrannic propensities, would certainly call for women's grati-

* I think that women, at present, are too much left under the guidance of the notion, that they owe whatever civil rights they are possessed of to the absolute fiat of nature, rather than to the developement of honorable feelings in men. Were they taught to be aware that every participation made to their sex of rights enjoyed by men, marked a step gained by human nature in a passage leading from the dominion of force to that of good order, they would become more anxious to maintain, in society, the reign of the latter. They are peculiarly called upon to uphold it, in return for the blessings conferred on them by it.

tude, for though, in making these generous exertions, they would only do their duty and immeasurably improve their own condition, yet it would become women to remember that gratitude is always due to benefactors, when the actions by which they merit this title, are of such a nature as to prove them to be under the influence of a magnanimous, well understood sense of duty and of self-love.(a)

After being made sensible of their debt of gratitude to men collectively, they should be taught that the principal return which they require for their anxious kindness is to experience from women, in the capacity of husbands, such proofs of fidelity, amiability, and devoted tenderness, as shall render the marriage bond,—as far as is dependent on the disposition of wives,—a pure, heavenly balm, solacing them under every affliction.

I have observed towards the commencement of this part, that the faculties of men and women being very unequal when considered in their application to ambitious pursuits, a perfectly sympathetic companionship between them, touching the gratifications of personal ambition, must take place in one of the two following manners :

First—Women must practise a total disinterestedness leading them to enjoy the triumphs of their male friends as if they were their own.

Secondly—Such a compromise must be made between generosity in men and disinterestedness in women, as will call into exercise both these qualities ; by engaging men to open to the talents of women, a field as proportionate to their abilities, as the one which they reserve to themselves is to their own ; and by inducing women, wherever they see the ambition of men moving in a wider sphere than the one allotted to themselves, to take as full an interest in their mode of filling it, as if it were their own immediate concern.

I have mentioned that the constitution of society is, at present, adapted to the design of putting into activity the first of these manners of effecting a thorough companionship between men and women ; and I have made known my opinion that, in a perfectly well organized society, it is the other that would prevail.

I shall now add, that generosity and disinterestedness, as I here understand them, are really two different modifications, effected by circumstances, of one and the same quality; generosity being the disinterestedness of a superior who joyfully encourages his inferior to exercise a talent that he could crush, and the repression of which he might naturally imagine, would leave more scope to another or similar talent possessed by himself.

According to the meaning which I here attach to these words, generosity has a nobler signification than disinterestedness: however, in the state of things which I contemplate, I do not suppose that my sex would merely have an opportunity to adorn itself with the less noble of these two moral distinctions. After men had raised women to a perfect equality with themselves, by the participation to them of proportionably equal inducements and means to cultivate their talents, and enlarge their minds, they would, owing to their affection for them, and their many frailties, give them frequent opportunities to fill towards them a part of tender superiority, which would well deserve the title of a generous one; since the women who would duly sustain it, must have entirely vanquished the disposition, natural to all mankind, to use power tyrannically. Often, for instance, would they have to pity and pardon the offences of an erring, but contrite husband; they would sometimes affectionately advise him, as steady, disinterested friends, when they might, in rigour, be entitled to burst into reproaches against him. They would frequently invigorate his courage to wrestle with adversity, and would calmly teach him to make use of the honorable resources still left him, when dejection and disappointment might have unfitted him to act for himself. Various, in short, might be the occasions, when an amiable, noble minded woman, would appear to her husband as a guardian angel sent by pitying heaven to direct his steps, rather than as a feeble companion trusting to him for support.^(b)

But while the weaker sex would, on occasion, prove itself equally generous with the stronger, it would be requisite for it to remember that disinterestedness is the peculiar good quality which it is bound continually to exercise. Daily would

be the opportunities afforded to women of proving their possession of it, while they would only occasionally have room to demonstrate their generous tenderness towards men who had placed themselves in their power. Nor indeed, if they were not in the constant habit of acting disinterestedly, would they be prepared, by an exercise of magnanimous feelings, to act generously when the occasion offered; and it would offer but rarely, for men would have too little confidence in them, often to rely on their wisdom or their soothing cares for lightening their calamities.(c)

NOTES TO THE FOURTH CHAPTER.

(See page 382.)

(a) I think that a solid ground work of respect for men, correspondent to the respect with which all honorable minded men regard persons of the female sex, ought, by education, to be inculcated on women. It would tend to give them a deeper, clearer sense of the station which they fill in the social system.

Nature is very prompt in warning youths and men of their being a senile and feminine dignity,* which they ought, to a certain point, to respect in the aged and females, even where their individual character sinks them into contempt. Did she not thus strongly dispose them to yield honour to the old and to the weaker sex, it is probable that no lights of instruction would ever teach them to do so, nor, indeed, does it seem likely that they would ever have emerged from a state of utter barbarism.

But nature, in dispensing to us any class of orderly sentiments, never completes the circle of them. She gives us those primary ones which our own reason would not have taught us to acquire, and then she trusts to it for at length discovering the necessity, in order to render them profitable to us, of cultivating other sentiments adapted either to counterbalancing or supporting them.

In conformity to this rule, she has not communicated to women a propensity to view men in general with a disinterested sentiment of respect,

* Nature disposes men more towards other sentiments, such, for instance, as an admiration of manly force, than she does towards a respect for women, but still she does incline them, when their minds are unfolded by civilization, much more strongly and clearly to the entertainment of this latter sentiment, than she ever does women to that of the converse one, or a respect for men.

answering harmoniously to what the latter feel for them: the injurious effect which the want of a fair correspondence, on the part of women, to the respectful sentiments that they inspire to men has on the system of society, must, in the progress of civilization, be at length generally perceived, and, when it is, our reason will quickly suggest to us wise measures, for repairing this deficiency in the education of girls.

Interested considerations prevail too much among the inducements which engage women to exhibit to men amiable manners. They eagerly seek to please him whose admiration they covet, and also the male friend or acquaintance, by whom they hope to be protected or entertained. But, unless a commiserating goodness soften them in favour of the man whom they neither find useful nor agreeable, they imagine themselves free to treat him with scorn, or to indulge, at his cost, every caprice that suits their fancy.

Women are but little under the influence of a steady, general respect for the opposite half of the human species, affecting their behaviour towards every individual of the lordly sex, because all their orderly sentiments are first developed in their breast by sympathy with men, and that the latter have for themselves very little true respect. Their high opinion of their own sex is more the result of reflections on the strong forces with which it is endowed than on the use that it makes of them; nor is the assertion, that they admire themselves in proportion to their abilities to spread in the world ruin and disorder, rather than in reference to the greatness of mind which they may evince in labouring to maintain in it virtue and happiness, very exaggerated. Yet they well know that they ought to seek virtue as their supreme good, and they feel for themselves, on account of their indifference to it, a contempt which continually pierces in their conversation with women. It gives rise to one of the various contrarieties which distinguish the feelings that impel them, when they seek to fix the way of thinking of their female companions.

They wish them to respect them, to acknowledge them superior to themselves; yet would they be very sorry to see them set less value on the purity and goodness, which women ought to exhibit, than on the great faculties so often misapplied of men. The confusion of their clashing sentiments does not, however, embarrass women; for they enter with a nice tact into all their feelings, however contradictory they may be, and they trouble themselves little with any lessons which they may wish to inculcate on them, that do not tally with the principles by which they regulate their own hearts.

Perceiving, then, that men have a lively consciousness of respect being due to the weaker sex, while they have no such consciousness in regard to their own, women are obnoxious to moulding their sentiments on theirs in a way very injurious to them; each individual female being tempted to imagine that she ought to be honored and flattered by men as a kind of superior.

The sentiment in men of the respect due by them to women, will always

be liable to exhibit itself under a childish, frivolous aspect, as long as it does not appear derived from the principle that nature requires, from all human beings, the manifestation of a high respect for their species, and to the end, that they may arrive more surely at the accomplishment of such a duty, that she particularly enjoins every individual to treat persons of the opposite sex with a respect, traced on the consideration of the rank which each half of the human species is fitted by nature to fill, in a perfectly organized state of society.

Girls should be taught, by education, to evince for the stronger half of humanity a steady, universal respect, that should outrun that which men feel for each other. The basis on which this general respect of women for the lords of the creation should be made to rest, ought to be the consideration that, where they steadily adhere to virtue and good order, the part which they fill in the world is, as a general rule, more sublime than their own, and is the primary one to which theirs is attached.

Women, by thus manifesting a universal sentiment of respect for men, and showing that it had been kindled in them, not by an extravagant, irregular admiration of their talents, but by a profound sense that they are, by nature, fitted to discharge the duty of being the firm, energetic supports of the reign here below of virtue and good order, would acquire an influence very powerful to induce men, unwaveringly, to fulfil their high destination, and to view their own sex as being appointed to the accomplishment of it, with a high, speculative respect, susceptible of a practical application to all the details of their relations with each other.

When these provisions made by nature, in the construction of the human heart, for enabling mankind to form, in an orderly manner, closely connected national corps, by means of a great mutual ascendancy, have been explained into with an attention commensurate to their importance, it will be ascertained, I believe, that men are prompted, by an instinctive craving, to seek to acquire well founded sentiments of respect for their sex, by sympathy with those of women.

The disheartening feeling of dissatisfaction, with which every rational minded man finds himself oppressed, when he hears a woman of whose understanding he has a high opinion, rapturously praise some unprincipled man for a splendid achievement performed by him; the vexation with which men, in general, hearken to the female who speaks with utter contempt of a person of their sex, even where his own conduct has tended totally to degrade him; and the complacency with which, in like case, they listen to her whose tone of censure appears chastened, not merely by a tender sentiment of humanity, but also by the conviction, that a certain tribute of respect is due by her to all men, even to them to whom, as individuals, she does not owe any; those different emotions which, the judgments past by women on individuals of the other sex, excite in the men who hear them, seem to me to testify that they are troubled by an undefined sense of their inability to

fit stability in their mind rational sentiments of respect for their own sex, whilst women teach them to do so by sympathy with them, and by exhibiting hearts completely under the dominion of those noble, equitable sentiments.

It is scarcely necessary for me to remark, that the girls who may learn from education, ever to treat men with a deep respect, adequate to liberalizing and moderating all their judgments respecting them, should also be taught to endeavour constantly to regulate their conduct towards persons of their own sex, on generous, compassionate principles; it is scarcely necessary for me to mention this subject, since every being, whose mind is at all cultivated, knows well that, where women act with becoming magnanimity, they treat their own sex with as much impartial kindness and compassion as they do the more powerful one.

To give modest women the habit of considering men with respect, would not be to plant in their breast a sentiment with which they are at present unacquainted: It would only be to open to one, which constantly operates within them, but with embarrassed movements; a free, unimpeded course.

A sentiment of respect for men is indissolubly united in women to one of modesty. But this very union causes the persons of the softer sex who are raised by the latter, to make a mistake when the former speaks also to their hearts, and to imagine that its dictates proceed from the sentiment of modesty or of their own dignity. No doubt that they ought to be trained to such a sense of their own dignity, as shall engage them to behave to men with a respectful reserve: but it ought to be made to go hand in hand with a manly deference for the dignity of that sex, before the individuals belonging to which their sense of their own dignity is the most lively. So far from allowing the idea of the respect which they owe to men to be sunk in that of what they owe to themselves, I would lean to a contrary mode of instruction, for I would not choose, in their childhood, to talk to them at all of the rules of female modesty, but I would habituate them to observe them, and I would, in many instances, recommend them to them, on the grounds of their being a tribute of respect due to the persons of the manly sex, who act in general with so much respect and generosity towards them. I would try to impress on their minds a conviction of its being at once the duty and the glorious prerogative of the human species, highly to respect itself in the person of every individual belonging to it; and I would teach them that the first general passage, which can be opened within us, to this lofty sentiment of respect, to enable it to overflow our bosoms, lies in each sex being taught a magnanimous deference for the other, as well as in the young learning to revere the old.

(See page 368.)

(b) The buoyant elasticity of women's mind, actually renders them—and

would still more were their situation in life calculated to strengthen their courage and enlarge their views,—valuable supports to men, a prey to extreme anguish, either mental or bodily. Women are sensible to the strokes of affliction much oftener than men, but they more rarely sink under the heaviest. If these feelings be all alive within them, which vibrate sadly when any mournful gale passes over them, the sentiments which recall to their memory every motive of consolation are also generally awake in them, and they even acquire new force, in proportion as they are more tempted by sorrow to sink into dependency.

Men, accustomed to have only one train of thought present to their mind, cannot emancipate themselves from the yoke of sorrow, should it once overpower them. Their cares do not instinctively turn immediately to the regulation of their own heart, but to the management of some affair of a useful nature, or attractive to curiosity.

The object for which they cultivate some of their faculties, is generally extrinsic to them; or, if perchance they arrest their attention on themselves, with a wish to ascertain precisely what is the good which they crave, they do so principally that they may learn to combine a system of happiness conformable to their favourite inclinations: when therefore any unforeseen disaster overwhelms them, they are obnoxious to sinking in despair under it, not being exercised in the art of adapting themselves to every emergency.

Women spontaneously fix their attention on what passes within them, with a view to establishing, between their various feelings, as well as between them and external circumstances, a harmony that shall keep up in their bosoms pleasing sensations. They are often diverted from so wise an undertaking, by emotions of vanity, and too eager a pursuit of joy, but grief however great, does not usually, after its first unruly transports have had time to subside, hinder them from tasting a species of satisfaction in the regulation of their own feelings. A great motive to grief may render them pensive and detach them from the world, but still the train of thoughts which it presents to them, though melancholy, is sweet and interesting. It charms them like some lovely picture, painted entirely in one dark colour, which, notwithstanding its sombre hue, is full of captivating beauties.

If such be the natural skill with which women, instead of resisting sorrow, convert it into a source of serious, or perhaps melancholy, pleasure; what comforters amidst the woes of life, might they not frequently prove to men, were their principles sufficiently vigorous and enlightened for the latter to recognise, that, in allowing themselves to sympathize fully with their sentiments, they would run no risk of contracting an unmanly way of thinking?

(See page 334.)

(c) Injudicious, though impartial, mothers too often grant to their daughters some artificial or futile advantages, to counterbalance the natural or solid ones enjoyed by their sons. Thus, it is common for them to teach them to think that nature designs girls for the enjoyment of balls and parties, as she does boys for serious studies. I have even known of their giving to their little girls sweetmeats, and inspiring them with the notion that it would have been silly on their part to have bestowed such things on their sons, though they also were still in infancy.

Parents, to habituate their daughters to the practice of disinterestedness, should, when their sons enjoyed some advantage which fairly resulted from the exercise of their natural powers, teach their girls never to look to any equivalent, but with unfeigned satisfaction to take part in whatever contributed to their brothers' joys or welfare; trusting in return to their feelings for seeking their good and happiness as much as their own, as far as might be consistent with the dispositions of nature. For instance, when the sons profited of an opportunity to enjoy some manly sport, wherein their sisters could not join; the latter should be counselled by their parents not to choose that moment for a party of pleasure, which they might all equally relish, but rather to defer it till their brothers would have leisure to partake it with them.

CHAPTER V.

PRINCIPLES RESPECTING THE CONDUCT WHICH WIVES OUGHT TO PURSUE IN THEIR RELATIONS WITH A HUSBAND DISTINGUISHED BY SUPERIOR TALENTS. REMARKS ON THE DISPOSITION WHICH THEY SOMETIMES MANIFEST TOWARDS SUCH A HUSBAND.

One case in which women have an opportunity to display, towards a wedded partner, a magnanimous disinterestedness, as well as a deep, sympathetic tenderness, occurs when they have been so fortunate as to espouse a man of superior talents and virtues. The disinterested pleasure which they ought to take in the contemplation of his exalted moral and intellectual worth, does not impose on them the obligation to check, in

themselves, a proud satisfaction in the thought of being the companions of his life. Such a satisfaction flows as naturally in their bosoms, from a fond admiration of his mental grandeur, as does light from flame, and is besides a reward due to his merit. Seldom does such a man receive a sweeter recompense of his virtuous toils, than in the perception that a beloved consort feels herself raised to a proud eminence, simply by being his wife.

The disinterested spirit which, in the case that I am supposing, ought to animate a woman, should cause her pride and pleasure in the thought of being married to a noble minded man, to emanate immediately from the consideration of his personal character, not from the hope of his being enabled to heap, by the employment which he may make of his talents, honours and riches on his wife and children.

A wife may surely be intensely warmed by this frank, sincere admiration of a virtuously distinguished husband's worth, without being filled with more magnanimous sentiments than women would be in general capable of evincing, were the shackles removed from their mind which at present obstruct its growth. (a) However, I must avow that, unless social institutions are adapted to imparting to their character a certain grandeur, they will not commonly, when wedlock raises them to the rank of companions to men highly deserving of honour for their virtues and intellectual powers, be disposed to pay them the tribute of admiration and reverence which they are entitled to receive from them.

I know well that my assertion may be floated at, as *exceedingly paradoxical*, when I affirm, that the *various passions of men, but rarely take their wives for their objects*; while those of women are frequently directed *on their husbands*, yet am I justified in making it, by my observations on mankind; and I consider that it presents a fact in their moral constitution, which ought to be attended to by those, who may yet undertake to remodel society in the form the most conducive to its happiness and respectability.

Many of the phenomena exhibited by the play of men's feelings, occasion an inattentive observer to surmise that *hus-*

bands are inclined to look with envy on the talents of a wife.

When bachelors take a theoretic survey of the married condition, they constantly give the preference to a wife who, in point of intellect, can have no pretensions to vying with her husband.

They often, too, choose in marriage a woman whose ordinary capacity can inspire them with no awe; for they find themselves affected with such a painful sensation of fear, in presence of a woman of brilliant talents, that they gladly fly from her, to court the society of less gifted fair ones.

Husbands, too, sometimes appear opposed to the cultivation by their wives, of any intellectual talent, in the exercise of which they are not already versed. Their dislike to see them endeavour to acquire it, may easily be mistaken for an envious desire to debar them the opportunity of giving such a development to the powers of their understanding, as that it shall appear equally vigorous with their own. Yet the real cause of their discouraging them from application to any branch of knowledge of which they are as yet ignorant, is usually the dread lest they have not abilities to master it.

They are satisfied to have them remain unacquainted with it, but they would be painfully mortified should society perceive them to be toiling in vain to overcome the difficulties of learning some art or science, for surmounting which they had not sufficient capacity.

Husbands, too, prefer that their wives shall not pique themselves on the possession of talents, rather than that their pride in them shall prove inimical to their viewing their lords with due respect and tenderness, or be an obstacle to their cheerful fulfilment of various duties, that may devolve on them as mistresses of families, and that do not appear to afford scope to the exercise of extraordinary abilities.

All these causes inducing men to appear to wish that the understandings of their wives shall not rise above mediocrity, and that it shall be little cultivated, naturally create a general belief that husbands are greatly inclined to view, with an envious displeasure, a wife's superior mental endowments.

Yet am I convinced that this conclusion is unjust.

Single men, willing to marry, are to the full as much, in endeavouring to fix their choice, attracted towards women of transcendent talents, if they believe them amiable and rational, as it is desirable that they should be. The husbands, in particular, of distinguished women, are flattered by the idea of being the chosen companions and chiefs of females exalted far above the commonalty of their sex, to a degree that really seems to me surprising, when I reflect that society is not prepared to think that a woman, by the evident possession of superior moral qualities and intellectual faculties, does great honour to her husband.

Many causes also combine to conceal from observers the envious displeasure, with which the wives of superior men too often view the intellectual eminence on which they stand.

It is evident, that when a wife sickens at the contemplation of a husband's mental greatness, the source of her vexation cannot usually be *invidia*, or that kind of envy which sometimes mutually inflames competitors running the same career, her envy must be of an *acidulous* kind, or such as moves the person, whose spleen is excited on seeing, in the possession of another, glorious palms, which he himself has never sought, nor hoped to obtain.

This latter species of envy can much more readily elude observation than the former; it can, and commonly does, skulk under the cloak of various plausible motives of discontent.

A wife is, besides, continually reminded, by distinctions accorded to her in society, of its being an honour to her to appertain to a husband, placed by his talents and virtues, on a very high elevation among men; and no doubt her sympathy with the feelings which she perceives to be widely diffused in society, does kindle in her great pride at the thought of being his wife.

But, notwithstanding that pride,—and though it may teach her, after death has severed her marriage bond, to cheer her days of widowhood with an unreserved boast of having been once united to a great man,—she too often feels an inexplicable dissatisfaction at seeing the companion of her life raised to an immeasurable height above her. Among her ori-

ginal motives to marry, the hope of assuring to herself a more important, independent situation, has usually too much predominated; and, where it has done so, far from being grateful to the husband by whose selection she has gained the coveted advantages, she forgets what she owes him: he only served her as a kind of stepping stone, by means of which she has emerged into the favourable situation which she was ambitious of attaining; and now that she is there, she thinks but little of how she arrived at it: (b) her heart is fashioned to regarding herself as the principal object, and her husband only as a secondary one. She knows, indeed, that she ranks in the world as his companion, since she participates in the honours which invest him: but still she accustoms herself to considering those that attach to him, as being no concern of hers, otherwise than as they visibly shed their lustre around her. The talents and virtues which may do honour to him as a man, without apparently benefitting her, seem to her to occasion her a grievance, because they fix solely upon him the attention of society, rendering him such a conspicuous person, that the splendour which encircles him throws his wedded companion into obscurity, and appears to denote that the place which it becomes her to fill, is that of his humble, devoted helpmate. A rank so far beneath his, she is so unwilling to occupy, that she conceives a latent spite against him, for having soared to such a height above her: yet does she entirely conceal from herself the unworthy cause of her vexation, and believe that she is sincere, when she ascribes it, as she usually does, to his having made a wrong or insignificant use of talents, by which he might, had he employed them wisely, have become of signal advantage to his wife and children.

She the more easily deceives herself on the motive of her displeasure, as undoubtedly it may easily happen, particularly in these troubled times, that various causes may induce truly amiable women, who are not justly obnoxious to the suspicion of being swayed by unkind feelings, to take, apparently, no interest in the result of the employment of talents which distinguish a husband.

It would often, I am convinced, prove a great blessing to

a man of distinguished talents, to be cheered, counselled, and encouraged, in the application which he feels himself called on to make of them, by a wife thoroughly able to appreciate their value; full of a sincere, disinterested desire to see him employ them honorably; and too anxious a friend to him to be inclined to flatter him. Such a wife might acquire over him an ascendancy which she might judiciously exert, not to change his opinions,—that a discreet wife would not attempt, since, if she did, she might lessen the compact, consistent structure of them, making them appear unstable and capricious,—but to engage him to ponder well every sentiment expressed by him, and wisely to moderate his tone.

An enlightened wife cannot have an opportunity to acquire over a husband, endowed with distinguished mental powers, an ascendancy which she may turn to such advantage, if she do not first win her way into his entire confidence, by convincing him of her being an admirer of his talents, so warm and sincere, that her wish to see him make of them a use worthy a great minded man, reigns supreme amidst the affectionate concerns of her breast, and is not counteracted, even by the anxieties that maternal affection may, perhaps, make her experience.

Probably in no state of society would it be possible to engage most women to feel any great gratitude to the husband who had, by his choice of them, raised them to a rank, and put them in possession of an affluence, far surpassing the advantages of such a nature, which they might originally have expected to derive from marriage. Nor does it appear to me likely, that any great harm would ensue from wives, in general, imagining that, if they had not been selected by the husbands whom they had espoused, they could readily, however brilliant may be their worldly circumstances, have found others equally prosperous.

But it is highly essential that women's mind should commonly be opened to the conception of such tender, magnanimous sentiments that, where they have a husband distinguished by mental qualities deserving their love or admiration, they should esteem themselves particularly fortunate in being united to him; fondly concluding it to be very unlikely that, if they

had not met with him, they would ever have found a husband so well deserving of them. The warm, manly tenderness of a husband for his wife, and his virtues, if he possess eminent ones, particularly when they are united to great talents, should all excite in her affectionate bosom gratitude to him for having chosen her, and to Providence for having determined him to do so.

Many are the wives, no doubt, at present capable of warm sentiments of gratitude towards a husband, where they receive from him indubitable proofs of a steady, unchanging affection; but I do not believe that the number is near so great as it will be, when the female character has been formed on a wise, liberal plan, of those who know how proudly to rejoice in the thought of having been chosen for a wedded companion by a truly great-minded, highly respectable man. (c)

NOTES TO THE FIFTH CHAPTER.

(See page 390.)

(a) Were a way left open to women to rise to honorable distinctions, by the exercise of superior virtues united to splendid talents, such a measure would not only tend to give to the female mind an expansion, that would cause most of the wives of superior men proudly and duly to appreciate the honour of being united to them,—even though they should obtain by the exertion of their talents no private emolumenta,—but it would also impress such a character, in women, on the spirit of emulation, as would further conduce to giving to the men, worthy by their mental endowments of peculiar esteem, a facility in finding wives ready to do full homage to their worth. Emulation, in women, is almost always directed on persons of their own sex. When, therefore, the wife of a superior man saw another woman distinguished in public by her individual talents, she would quickly be roused to reflect that her own situation, as that of companion to a great man, was also highly honorable, and even more interesting than that of the female, whom she might see enveloped in a blaze of glory emitted by her independent, intellectual powers.

(See page 398.)

(b) The men are under a great mistake who marry women for whom they are, in a worldly sense, remarkable prizes, under the idea that gratitude will

make them extremely tender and subservient. Gratitude towards a husband, on account of her being indebted to his choice *des* advantages of fortune, to which her birth did not sanction her in pretending, is not a sentiment congenial to a woman's mind. Many of the wives who have been prosperous in marriage, love to believe that, had they not met with the man with whose lot they have identified theirs, they could easily have found a husband as rich and as noble. Some women, who express great gratitude to a husband for having placed them in fortunate circumstances, do so in a tone that ought not to sound musically to him, since their sole object is to give vent to acrimonious feelings which they cherish against their parents or family.

In general, those wives who cannot avoid being conscious that marriage has conferred on them wealth and honours far above their original pretensions, seem to remember their obligations to a husband with more pain than gratitude.

On the other hand, a wealthy heiress, who makes the fortune of the man to whom she gives herself in marriage, is sometimes, in consequence, so arrogant as to look upon her husband rather as her humble companion than her chief.

The conclusion which I wish to draw from these observations is, that, in general, the single man urged to marry by a sincere desire to procure to himself an amiable, rational wife, cannot act more wisely, in as far as the advancement of his object depends on the judicious assortment of his worldly condition with that of his bride, than in choosing a consort, on a par with him in point of family, and whose fortune, according to the calculations prevailing in his country, is fairly proportioned to his.

(See page 395.)

(c) The opportunities which I have had of becoming acquainted with the mode in which domestic relations are conducted by the parties engaged in them, have led me to conclude that the most loving, best intentioned wives are often rather remiss in giving to their affection for a husband, that point of tenderness which it might acquire from being fashioned on his character. It appears vague and undefined, seeming to flow simply from the goodness of their heart, regulated by solid principles of duty, and not to bear on the consideration of the peculiar traits of his disposition: so that, to the eye of the observer, the conjugal love of wives presents no sort of physiognomy that adapts it more to one species of well minded husbands than to another. Though it may be perfectly warm and pure, it still reminds us, too much, of a lovely portrait, drawn from fancy, which, with all its beauty, appears somewhat insipid, from not bearing the stamp of those firm, characteristic touches, which would signify its being a real copy from nature. No doubt that goodness of heart, and solid, upright principles ought to form the firm ground work of a wife's affection for her husband; but still, if a tender

pleasure in the contemplation of these peculiar mental features which appropriated his character to him, entered into its composition—and surely an aspect may almost always be found, in which the special distinctions of mind of every well intentioned individual appear interesting,—the plenitude of her tender sympathy with him, would inspire him with a satisfaction that would cause him to find greatly more charms in her society, and would enable her to take over him a more extensive influence.

In reference to this subject, I shall add, that a difference is often perceivable in the mode in which affectionate husbands and wives contemplate each other's character, that may be traced to the different directions which they are naturally inclined to give to their imagination; men liking to fix theirs on sensible objects, or else on such as form an *ensemble* on which they may gaze with their mind's eye; and women on metaphysical ones, or such as interest their feelings, without offering either to their sensible or mental vision any image on which it can repose.

The wife dives into the movements of her husband's heart, that she may examine the detail of its operations, for the sake of acquiring skill in the art of managing him; but she usually lets her attention revert very little to the phenomena produced by the entire combination of the features of his character, with a view to discovering in them an object deserving to be contemplated with pleasure.

The fond husband's affection, on the contrary, takes its form and complexion from the character of his wife. He holds himself sufficiently aloof from it to gaze on it in its *ensemble*; and he delights in doing so, that he may penetrate himself with ever fresh admiration of it: let a man marry what kind of woman he may, if he love her, his affection for her readily induces him to mould, on the mind which she appears to him to possess, his speculative ideas on what constitutes the excellence of the female character. But he troubles himself little with studying the disembodied operations of her mind, with a view to sharpen his discernment of the mode to direct it to his liking.

I think it desirable that both husbands and wives, while they each pursued their own distinctive way of contemplating the character of a consort, should also make some proficiency in the art of taking that kind of survey of it, which is less congenial to persons of their sex, than to those of the contrary one.

As to wives, in particular, though they ought to accustom their imagination to gaze with pleasure on the *tout ensemble* of a husband's character, as on an object placed before them, representing his mind in connexion with his visible frame, yet it is also requisite, that they study in detail the *first springs* of the former without any reference to the latter, in order to prevent a volatile imagination from inflaming them, in favour of a spouse, with an admiration so romantic and chimerical, that it cannot be com-

proof of durable attachment, and when we give the husband who inspires them with admiration, the satisfaction of being assured, that his situation, according to the testimony of his own conscience, is the object of his

CHAPTER VI.

DUTY OF WIVES TOWARDS THEIR HUSBANDS, IN REFERENCE TO THE OBLIGATION WHICH THEY ARE UNDER TO SUPPORT THEM AT THEIR DUE RANK IN THEIR FAMILIES, AND IN PARTICULAR TO TEACH THEIR CHILDREN TO LOVE AND HONOUR THEM.

Wives ought further, where they are also mothers, to give proof of a magnanimous disinterestedness, by sincerely exerting all their influence over their children to engage them warmly to love, and profoundly to reverence their father, without being deterred by any selfish fear, lest their efforts for that purpose might induce them to prize him more than themselves.

I do not think that it becomes either parent to harbour the slightest jealousy of the attachment borne by his children, to the other visible author of their being; but such a jealousy is peculiarly unbecoming the mother. She ought, by her marriage and maternity, to be put into the enjoyment of sentiments, adequate to composing all the delights of her existence, and to making her feel the dignity of the place which she occupies in the creation. These sentiments should tell her that the proper part assigned her to fill is, to live to the intent of proving a blessing to her husband and children. The more she is impelled by the disinterested warmth which such sentiments infuse throughout her bosom, the more she takes possession of her true happiness.

It results, at least relatively to her children, more from the love which she feels, than from that of which she is in return rendered the object. No doubt that she is also made happy by receiving indubitable proofs of her children's warm affection for her. But the pleasure, which, by lavishing on her

marks of filial tenderness; they may affect her, as to every exquisite, ought to be held by her, in subordination, to the satisfaction which she may derive from the consciousness of a heart overflowing with ardent, disinterested, love for them and their father. She ought to demand, from her offspring, nothing for herself, but merely those cold tokens of respect and deference which it is her duty to claim from them. But whether they will animate those tokens, and endow them to her, by breathing through them a spirit of tender filial affection, that is a question, the decision of which, she should leave entirely to their own feelings. It should be enough for her to be conscious of meriting their love; never should she degrade her maternal affection, by appearing desirous to make with her children an interested convention, in virtue of which, she would be entitled to receive from them a return of tenderness.

But very different should be her mode of acting, in quality of a mediatrix placed between them and their father. She should watchfully exert all her soft, conciliatory influence, to conjoin together, in the bands of a strong, reciprocal, paternal and filial affection, these different objects of her tenderness; both that their mutual relations may prove to them sources of exquisite satisfaction, and that they may the better accomplish towards each other their sacred duties.

A father, though he may be noble minded, has far more need than an equally magnanimous mother, of being cheered by receiving from his children unequivocal tokens of tender filial affection. He cannot, like her, make the consciousness of an ardent fount of love overflowing his own breast, serve as a pure, vital flame, to vivify and console him. He requires more to bear in mind the sentiments of the objects of his love, and to derive comfort from a belief in their harmonious correspondence to his.

Even were the heart of a father capable of being inundated, like that of a mother, with a sweet glow of satisfaction emanating, almost exclusively, from a tender sensibility to parental love, he would still not have usually so much power to keep that joyous sensibility ever awake in his bosom. Wearied, as he commonly is, by dry, painful toils, which he must con-

tinually re-creates, and which (disregarding of his willing house; he finds it impossible to call his own sentiments of affection to mind with sufficient vivacity, for the entertainment of them alone, to prove to him a source of exhilarating comfort. They sink inert within him, leaving him in a state of stupor, from which he cannot be aroused otherwise than by the fond caresses of his wife and children. These beloved objects, for whose maintenance he leads himself with laborious occupations, must make him sensible, not only by their meritorious conduct, but also by lavishing on him soothing endowments, of being richly rewarded for all the hardships that he may undergo.

The toils which an industrious woman may undertake for the benefit of her family, do not, usually, deprive the fond sentiments of her heart of their cheering, exhilarating influence. On the contrary, they are in such an enlivening manner present to her thoughts, that they serve to animate her amidst her laborious pursuits and to render them light to her.

A father more requires than a mother, to be comforted by proofs of warm, filial tenderness received continually from his children; not only because his sentiments of affection for them are not accompanied by the same spirit stirring glow, but also because they do not bound the horizon of his earthly existence. When an amiable woman becomes a wife and mother, her whole being seems to her completed, for her heart is entirely filled with the feelings developed in it by those relationships. She may, she is aware, be in after life happy or miserable; but still she thinks that, whatever joy or sorrow this world may have in store for her, must be produced by her conjugal and maternal affections.

An equally well disposed man who has charged himself with the duties of a husband and father, does not find that the affections, which those ties have developed in him, fill up the whole circle of his views of personal happiness. They only form one side of the prospect of earthly joys contemplated by his imagination. The other exhibits to him the liberty and the unlicensed pleasures of a roving, single life.

His principles, and deep, orderly sentiments, have led him to give an unqualified preference to the hallowed sweets of

wedlock. But, if he should experience a grievous disappointment in finding that state to be one of cold discomfort to him,—and he surely will experience it, should he not be, to his wife and children, an object of tender affection,—then will that contrary side of these visions of earthly happiness, on which he had originally refused to gaze, present itself again to his imagination; nor, unless he be endued with uncommon strength of mind to repel temptations, will he be able to resist its allurement.

No enlightened, feeling-minded woman, from the consideration of her being, more than her husband, necessitated by the decrees of nature, to attach to their children strong, indissoluble parental affections, ought to draw the unjust, ungenerous conclusion, that she is therefore, more than he, entitled to be the object of their filial tenderness. She ought rather to act conformably to the principle, that where, to yield himself entirely to the sentiments becoming a husband and father, the head of a family completely stifles within him, still as it begins to shoot, every inclination pointing too much to selfish enjoyment, he amply deserves that both wife and children should give him, of their gratitude and affection, every testimony proper to shed charms on his existence.

The duties of children are, in a great measure, absolute and correlative to those of the parent, whether or no the latter be fulfilled. If, therefore, a good father deserves to be, to his offspring, the object of the utmost measure of filial affection and reverence, an unkind one ought still to be treated by his children, with a tenderness and submission proper to demonstrate, that they consider the relationship in which he stands with them, as one, that could not be exceeded in awful, affecting meaning, by any earthly tie.

It peculiarly becomes a mother to endeavour to infuse, into her children's mind, the warmest sentiments of tenderness and reverence towards their father; and to seek to maintain between them, the closest paternal and filial union, not only because she has commonly much more opportunity than he, to fashion their way of thinking; but also, because nature, in her mode of inspiring, through the heart of persons of both sexes, a sensibility to family affections, has marked it to be her inten-

tion that the mother shall stand between the father and the children, so that, if she will, she may greatly intercept, and turn aside, the rays of mutual affection that ought to pass between them.

An orderly head of a family is, by nature, commonly disposed to love, in the first place, his wife. His affection for his children, however warm, appears to be an emanation of that which he feels for their mother.

That his love for them is liable to rise or sink in direct proportion to the measure of what he bears to her, is sufficiently evident in the behaviour of many men, who are the husbands of a second wife, and have a family both by her and her predecessor. In this situation, where men allow themselves to be unresistingly led along by the impulse of natural feeling, it is well known that they commonly treat their children by a deceased consort, with very little affection, in comparison to what they manifest towards those whom a living one has borne to them. Nay, when steady principles, joined to a determination to preserve to pristine affections, which they still love to cherish, a due empire in their heart, make them continue to treat, with parental kindness, the children whom they have subjected to a stepmother, I believe that it usually happens that they prevent their love for them from cooling, by frequent reflections on the consort who had left them these pledges of her affection, and who had been unspeakably dear to them.

A woman's affection for her children is much more an original one, independent of that felt by her for their other parent. If she have a tender love for their father, no doubt that she rejoices in the thought of their being his offspring; but still, though she should view him with aversion, her alienation from him does not commonly militate against their being equally precious to her.

If a woman have not, usually, a stronger affection for her children than for her husband, her heart is at least more bent by it into a proneness to follow its guidance. When maternal affection is first awakened in her breast, she is subject to letting what she bears her husband become too short; for it seems to her that he has no immediate want of her loving care, while her infant needs them incessantly.

The consequence is, that she strengthens every day, by exercise, her maternal affection, and that she too often allows her conjugal attachment insensibly to sink to a secondary rank, among the tender ties which bind her heart.

This erroneous order, the establishment of which among her sentiments of affection she heedlessly suffers, often causes in the sequel much anarchical confusion and discomfort in her family: she gradually falls into the custom of attending, in a manner disrespectful for her husband, more to the accommodations of their children than to his; and she too frequently gives them room to infer, by procuring for them some gratification unknown to him, or artfully disguising to him their faults, that their father is a troublesome tyrant, to deceive whom it becomes all the members of his family to cabal together.

The father, on the other hand, perceives but too plainly, that the circle of tender affections and sympathies, which bind together his wife and children, is complete without being extended to him to comprise him. His vexation on finding that he is not in his family, that object of veneration and love which he ought to be, often determines him to make himself of sufficient importance there, by causing his domestic authority to be rightly felt. His conduct to his children is therefore liable to become at once unduly severe and weakly indulgent: while, in some respects, he treats them with a rigour that seems to justify their mother in combining with them, to hide from his knowledge even their innocent practices; in others, his paternal tenderness and his yearnings after a complete sympathy with his wife, induce him to condescend so blindly, to their wishes, that, were he always in such an indulgent mood, they would soon become absolute over both their parents.^(a)

An enlightened, well intentioned mother should then, from their earliest years, let her children perceive that her wish to please them is always postponed to her desire to be attentive to their father. They should be accustomed to consider him as the most immediate object of her pride and tender care. His injunctions to them should always be steadily upheld by her, so that, whether he were absent or present, there should ever be a complete unity in the parental government control.

ing them. Where she criticised him to be making of his paternal power as a father too severe a use, it is only by representations to himself in private that she should endeavour to lighten the yoke imposed by him on his children, for strikingly unreasonable indeed should be the commands that he laid on them, which, whenever he persevered in issuing them, she ought not steadily to enforce.

Even after her children were grown up, she should keep them firmly convinced, that, if they increased their father, they would excite in her more indignation than they would by offending against herself. Not but that I think, that it fully becomes her, where they have incurred his displeasure, openly to plead their cause with him, but still in doing so, she should assume to them the tone of a friend, equally provoked, though more compassionate; and she should resolutely let them see that they shall never induce her to connive at the transgressions committed by them, which they may wish to conceal from him. In a word, her whole demeanour should be calculated to convince them that, though she be profoundly sensible to warm feelings of maternal affection, yet cannot these feelings in the least dislodge from the first place in her heart, the tenderness and respect due from her to her husband.

By thus convincing the latter, that he may count on her as a faithful companion, completely, by her principles and affection, identifying her existence with his, and who feels for him as the father of her children, in a still more lively manner than she does for herself as their mother, she will, if she have some solidity of judgment, acquire, in almost every instance, such an empire over his heart, as shall engage him to exercise his paternal authority in a mode agreeable to her, and to abide in such a loving harmony with his children, as shall form an interesting contrast with that harsh, aversive scene, in which those fathers who are secured by pursuing that the mother of their children, forgetful of what they owe to him, teaches them to adhere, with filial affection, principally to herself, too commonly dictate to their offspring.

Children constantly regulate their principles, concerning their duty of obedience to their father, on the proportion which

their mother seems to consider suitable between his rank and hers in the family circle. She should, therefore, let it appear to them by her whole deportment, that she humbly looks upon him as her chief, whom she is bound to obey, both by nature and the revealed will of God. She should not hesitate to avow herself *admiral's wife*, either in a conversation in which such a declaration could be judiciously placed, or in a written formula used by her to express her relationship with her husband. She may depend on it that if her *amour propre* appear to revolt from an acknowledgment of the obligation to be dutiful to him, that of her children will usually do the same; whereas if she own, with frankness, that such an obligation is binding on her, and act accordingly; they will on their part, cheerfully submit to behaving to him with filial reverence and submission: they will also freely testify, towards her, sentiments equally dutiful.

When she has thus, in reference to herself and children, duly graduated the ranks held in her family, it will be very easy for her to retain her servants in their proper situation, and to make them contentedly occupy a lowly place on the scale of subordination established in her household.

The order to which the members of her family will, in consequence, be subjected in domestic life, will prepare them for acknowledging, with pleasure, the necessity of maintaining in society, different gradations of authority; and for yielding, in public, towards to whom it is due, in a manner adapted to cementing, in the nation, a peaceful, flourishing system of government.

Whether, if a wife refuse to treat her husband constantly as her honored chief, a spirit of insubordination of a character to spurn submission to any regular government, whether public or domestic, will rise throughout her family: if the children and servants do not get, in private life, the habit of looking with love and veneration to the persons placed in authority over them, they will feel no sentiment proper to convince them that individuals may repose with confidence, what the system of government requires them to do so, on the love which virtuous fellow mortals bear to their neighbour: they will become turbulent and interested, from believing that

every man is exclusively impelled by self-love; and from being therefore induced to hearken solely to its sordid or ambitious suggestions. (b)

Nothing is usually more gratifying to a husband's feelings, nor more proper to induce him honorably to uphold his wife in the possession of all the consideration and authority which, agreeably to the order established in society, she ought to enjoy, than the knowledge that her conjugal love and solid principles have obtained such a complete triumph over her *amour propre*, as to make her take pleasure in the thought of her subjection to him.

However, as mortals in shunning one species of error, too commonly precipitate themselves into the contrary extreme, wives and mothers, while they guard against the common weakness of suffering maternal affection to exert more empire over them than conjugal love and duty, should also beware of allowing the tender mutual sentiments identifying their existence and that of a husband, to become so contracted, that the two spouses, happy in the thought of being all in all to each other, and too forgetful of their children, shall detrude them from their proper rank in the family.

Though all the domestic arrangements should be calculated to remind children of the deference and submission that they owe their parents, yet should the latter anxiously endeavour to convince them, that their duty towards them subjects them to the authority of none of the attributes ever distinguishable in the human mind, except that of enlightened wisdom and fond affection. While their behaviour should demonstrate that they are at heart bound to each other by the closest ties of tender sympathy, it should also prove that a tide of paternal, parental affection, for each of their children, overflows their bosoms, and is indissolubly amalgamated with their conjugal love.

A chief of a family is placed very high in authority, and is assailed by temptations to abuse it, which the most amiable, rational wife, cannot engage him to overcome, if he be not, at heart, governed by vigilant, upright principles. When his wife and children perform their duty, by making his will and pleasure be the central objects to the accomplishment of

which their principal united cares converge, he certainly, if he be not strictly on his guard, is in danger of acquiring the habit of indulging too much selfish tastes and appetites.

His wife should, as far as she finds suitable opportunity, do her utmost to secure him against the assaults of a vicious desire of personal comfort and enjoyment, by speaking to him the language of wisdom, friendship, and persuasion. However, she is still to remember that she is not to fill the office of a tutress to him. If, by performing her duty towards him, and engaging her children to do theirs, she present to him temptations to selfishness which he cannot withstand, the fault is his own, for not making a better use of his free will. She continues bound never to relax in her attentions to him, and carefully to form her children's mind to a full discharge of their filial obligations towards him.

NOTES TO THE SIXTH CHAPTER.

(See page 403.)

(g) Many nations have, as it appears, been guilty of the crying injustice of refusing to acknowledge a mother's rights in her children, by making no distinction between the female head of a family and her offspring, in placing them all servilely under the control of their domestic chief. I believe, that among the reasons that induced them to carry thus their tyranny over the female sex to a point outrageous to nature, was included a notice given to them by instinct, telling them that, if they raised the wife to companionship with her husband,—which they must, in some degree, have done, had they invested mothers with the privileges of a sacred parental authority,—they would, owing to the propensity of women to yield to the influence of maternal affections, give children an opportunity to submit both father and mother to their sway. They knew that there was no danger of maternal rights not being, in the main respected, without any formal recognition of them, so much is every heart inclined to tender sympathy with a mother's feelings; they, therefore, considered that the essential point which their institutions should be adapted to compass, was that of impressing on the mind of both mother and children a lively recollection of the father, and determining them, from interested motives, ever to be alert in manifesting towards him love and veneration.

I believe too, that the usage which, till of late years, so commonly pre-

vailed, in all countries where wives filled the respectable rank of companions to their husbands, of treating children with cruel severity.—I believe that this barbarous custom, so revolting to parental feelings that its long duration appears surprising, was really upheld in vigour by a secret, undefined dread, felt by the chiefs of families, that, if they suffered the mind of mothers at all to relax, in favour of their children, from the severe pitch to which it had been accustom'd, they would quickly fall so completely under the dominion of maternal fondness, as weakly to grant to their children whatever they asked for, and to endeavour also to liberate them from a father's just control.

The alarms of fathers—supposing that they really felt those which I attribute to them,—concerning the facility with which their children would become too mighty for them, did they allow any relaxation to creep into the system of rigid discipline to which they were held in subjection, appear to be greatly justified, by the consequences which have latterly followed the general adoption of a milder tenor of domestic government; for now, that mothers are no longer taught violently to suppress the disease of maternal tenderness, they frequently allow themselves to be induced by it, to grant to their children unbridled liberty, and they persuade their fathers also, greatly to refrain from the exercise of parental authority.

Such an overthrow of domestic order is particularly observable in France, however, I think, that it has been suffered to introduce itself sufficiently into the British Isles, to make the solution of the question, how we can best compass at once the upholding, in an honourable rank, the female heads of families; and the procuring to children such a kind indulgent treatment from their parents, as shall make them thoroughly acquainted with the sweets derivable from the possession of sentiments of filial tenderness; while yet they shall be maintained in a reverential subordination to them; a matter of obvious importance in our own country.

I believe, that to arrive at a satisfactory, practical solution of this question, it will be found essential to give the utmost enlargement to the female mind, and to stamp on it such a clear, profound sense of order, that the law of their conscience shall determine mothers vigilantly to maintain themselves and their children, in a due affectionate subordination to their common chief; and to keep him closely united to these dear pledges of his love, by engaging him to a constant and tender communion with them.

(See page 406.)

(b) The custom which forbids wives ever to make any formal acknowledgment of its being their duty to obey a husband, was first introduced into Ireland by men, at a time when they were under the influence of generous, but impracticable, ill digested principles concerning the natural

rights of all mankind. Now that it has been, as I believe, sufficiently ascertained, that the distribution of the members of the nation into various classes unequal in power, so far from being inimical to the possession by each of them, of a full share of natural rights, is absolutely necessary towards securing to the weak the enjoyment of them, and sheltering them from the usurpations of the strong, I think that it would become wiser themselves to do their part, towards the first establishment in society, of an orderly system of submission to the higher powers, by solemnly avowing the principle,—and proving by their conduct, that they are under its guidance, and its being their duty to obey a husband. Besides the reasons given in the text; to engage them steadily to make and uphold such an avowal, and to convince them, that a wife's duty of obedience to a husband is a fundamental support of every good system of government, national and domestic, they ought, from motives of prudence, openly to charge themselves with such a duty.

A wife's acknowledgment of its being incumbent on her to yield obedience, does not in the least add to a husband's power to exact it; for whether or no she be willing to submit to him, he is the stronger party, and can, if he please, make her sadly sensible of her dependence on him. But it causes him to be aware, that, since a holy, meek, sentiment in the heart of his wife constitutes him her chief, he ought to prove himself a generous and orderly, not a lawless, unkind one. It awakens in his breast a principle of honour, and engages him to hearken to its dictates, in regulating the use which he is to make of his conjugal supremacy.

The first mistake which generally engaged men, virtually to efface from the suppositions of the marriage covenant, a wife's duty of obedience, was certainly not to leave themselves, as husbands, at liberty to rule more despotically, and yet to be greatly mistaken if the result of this measure has not been to do so. Since that time, husbands, who dwell in accord with their wives, often, I believe, affect too much to govern them by the laws of Cupid rather than by those of Hymen; now the former allow even honourable minded men to indulge towards their consorts in various unjust, tyrannical, caprices, which the latter absolutely command them to repress. Thus, many a husband makes no scruple to require from his wife, in quality of a lover, some unreasonable act of compliance, who would not on any account impose on her the same obligation with the authority of a husband. When he has thus prevailed with her to give him some proof of her readiness to please him, which he ought not to have asked from her, a specious veil covers the tyranny of his proceedings, and prevents his conscience from smiting him. Though she may have in fact only yielded to him because she was well aware of being the weaker party, who, if she disobliged him, might be forced to rue her imprudence, he flatters himself that his success is entirely owing to her fond affection for him.

I believe that there are many Irishmen who, though they would without

hesitation, abuse a wife's tender affection for them to engage her to unjust concessions, would feel themselves instantly deprived of the power to urge her to make them, had she the courage to reply, "I shall do what you ask if you command me."

Considering the terms on which married couples usually live at present, it requires very great courage in a wife, thus to remind her husband of her conjugal vow of obedience; for he will bitterly upbraid her with appealing to a cold principle of duty for the termination of a connexion, which he is sorely desirous that love should decide in his favour.

If she steadily persist, notwithstanding, in invoking this principle, she effectually escapes from his urgency, for honour will not suffer him to pronounce to her, where he has not justice on his side, the words "I command you."

CHAPTER VII.

GIRLS SHOULD BE TAUGHT CLEARLY TO UNDERSTAND, THE
DISTINCTION BETWEEN A HYMENEAL CONNEXION, AND AN
ILLICIT, AMOROUS ONE.

It seems to me that girls ought to be early taught to discriminate, between the characteristic of a hymeneal connexion and of a dishonourable one apparently resembling it.

The distinctive characteristics of these bonds do not, they should be told, consist entirely in this, that a sacred hymeneal connexion is preceded by a solemn ceremony, while an illicit amorous one dispenses with any.

The hymeneal connexion ought also to be totally separated from an illicit one, by the sentiments of the contracting parties.

An illicit bond between a couple of different sexes, engages them to live solely for each other. To despise all their duties towards society; to detach themselves from it, and to determine to make their mutual flame suffice to fill up the whole measure of happiness sought by them on earth.

No law of duty decides which of the two shall yield up his will to that of a partner, nor prescribes to the governing party the use which he shall make of his sway, and the bounds that

he shall set to it. Whichever knows how to profit of the tender affection of a companion to make himself the ruling power, thinks that he is at liberty to indulge, towards the yoke mate given to him by unhallowed love, every despotic, arrogant caprice that suits his humour.

The hymeneal union ordains that those amorous passions, which the illicit connexion that I have just described, allows to domineer with disorderly violence in the bosom of the persons engaged in it, shall be regulated, and closely condensed, in a manner, both to permit that the heart warmed by them shall be amply filled with efficient sentiments of duty, and also to diffuse through these sentiments such a precious savour, that it shall take delight in being governed by them.

The hymeneal union is moulded on the principle that, in the minds of the parties who enter into it, the ferments of passion are allayed, by a reverential sense of the duties with which it charges them towards God, and towards society. They ought to engage in this bond with a firm intention to consider themselves united together, not for the sake of living solely for each other, and forgetting all the world besides, but in order to cast in common their duties towards society, to charge themselves with various new ones; and to gain ability to perform with more alacrity, those which it is entitled to expect them to fulfil, from being cheered and encouraged by each other's loving assistance.

All the feelings of the respectable married couple having subsided into a holy orderly state, a sacred sense of duty reigns supreme in their breast. It does not permit passion to decide on the mode in which power shall be distributed between them, since it prescribes to the wife reverentially to obey her husband, and to the latter to make of his authority a use honourable for himself and his helpmate.

When girls are taught attentively to reflect on the characteristics of a hymeneal and illicit connexion, it will not usually be difficult to make them recognise the indecorum of that young wife's conduct, who tries to allure her husband to be true to her as if they were enchained together by the unhallowed bands of lawless love. A woman lays herself open to be justly accused of this indelicate mode of acting, when she

seeks to make delight in his peculiar connexion with her, predominate in her husband's mind, and prevent its being sufficiently calm, attentively to weigh the nature and bearings of all his social duties.

She should gladly see his affection for her, sink silently into his heart, and, instead of clashing with the prominent duties on which he ought immediately to fix his attention, invigorate him to a cheerful accomplishment of them. In a word, she ought not to try to reign as a proud mistress over him; but rather study to act as his faithful companion, conscientiously fulfilling in the sight of heaven, and in the presence of society, the duties of her calling. (a)

NOTE TO THE SEVENTH CHAPTER.

(See page 412.)

(a) Husbands who, by moderating the marks of fondness which they lavish on a beloved wife in the early days of wedlock, attain to impressing her with the conviction, that, far from forgetting in the hey-day of bridal happiness, the duties that they owe to society, they have a deep and awful recollection of having, by their entrance into the marriage state, charged themselves towards it with momentous ones, husbands who act thus wisely, by laying some restraint on the expression of their conjugal tenderness, and in consequence on that of a wife, take easily, without any effort, the place of her chief.

They further manage for themselves an opportunity to comfort her, when her youth and bloom are past, the most delicious earthly pleasure which a woman, conscious of being on the decline, can taste; namely, that of believing, that her husband's affection for her has stricken deeper roots, still as her youthful allurements have fled. The persuasion that a husband's tenderness, has increased in proportion as time, and the ailments endured, perhaps to crown his affection with a family, have robbed her of the attractions that once captivated him, is usually an ample compensation to an elderly wife, for all the inevitable pains and sufferings, that old age has constantly showered upon her.

CHAPTER VIII.

PRINCIPLES WHICH OUGHT TO BE INCULCATED TO GIRLS,
CONCERNING THE AUTHORITY OF THE WIFE IN HER FAMILY,
AS DISTINGUISHED FROM THAT OF THE HUSBAND.

Many women have, as it appears to me, erroneous ideas, concerning the degree to which it becomes them to have recourse to a husband's authority, to support theirs over their families. They think that they amply do their part, when they fly to him, on all occasions, to engage him to reprimand a refractory child or servant.

They would fill their station more becomingly, did they use their utmost efforts to discharge, without his assistance, the whole duty of regulating their family, leaving him free to pursue, if he will, some laborious occupation.

A man, however, where he has time, does well to inspect his wife's manner of conducting his family ; to give her advice on the subject ; and to engage her to acquaint him with all the occurrences which serve to throw light on the character of any of the members of his family, or to indicate the mode in which they ought to be treated.(a) Still the woman who would prepare herself fully to discharge the functions of a wife and mistress of a house, should be taught to think, that an exertion of authority, on a small occasion, better becomes the mistress than the master ; that a wife should use every effort to make her husband's home be to him a constant source of ~~nothing~~ recreation ; which it cannot be, if he be forced to acquire the habit of sternly displaying in it the power of a ruler.

A master of a house does not, in general, know how to be the most prominent person to exact, from his children and servants, submission to a system of home government, without inducing them to repine at his tyranny, or even to rebel against him, whether from anger, or from their becoming so familiar with his authority as to treat it with contempt. 'Tis when it appears deepening and strengthening that of a wife, that the authority of a master of a house displays an imposing

majesty. Yet the very circumstance of the authority of a husband being peculiarly adapted to furnishing support to that of a wife, presents a motive that should engage her to content herself with its being known that she has it to rest upon, and to decline, where she prudently can, applying to it for aid in her differences with her family. She ought to be aware that she makes her husband appear both silly and tyrannical, when she incites him to take her part without having the certainty of right being on her side, and rarely does it become him to sift sufficiently the cause of her complaint, to arrive at that conviction.

She also, herself, acts ungenerously in thus flying, except in a pressing emergency, to a powerful judge, who, she has reason to believe, will, without investigation, decide in her favour. (b)

If her complaints regard matters with which the objects of her displeasure think that she ought not to intermeddle, such as many of the affairs that may arise between her husband and the persons whom he immediately commands, should he belong to a profession that requires him to exercise authority over many; they detest her, for they think that when a woman takes notice of men, who, in some official capacity, owe obedience to her husband, it ought to be for the purpose of softening to them the disagreeableness of a subordinate state, by her kind, affable behaviour. When, as in the case of servants, her complaints regard faults which, rightly to fulfil the duties of her sphere, it is necessary that she should check, the offenders,—if their transgressions be not too grave for them still to be allowed to serve her,—are displeased at her not expressing to them herself, with becoming spirit, her resentment, rather than to complain of them.

Such is the manner of feeling in this respect of men servants, that, if the mistress of the house, incensed against them, threaten, in her displeasure, to complain to their master, they will become exceedingly grateful to her and anxious to please her, should he appear unexpectedly in the midst of her anger, and that, instead of profiting of this circumstance to put her threat into execution, she at once calmly converses with him on other subjects, as if nothing had ruffled her.

I shall here observe, in general, that women when they are

engaged in dispute with a man,* owing to his not complying with demands that they think reasonable, commonly commit the error of intimating to him, that they are not so weak and defenceless, as they appear to be, and that they have the means of forcing him to do what they require. In consequence, his sense of honour, instead of being enlisted in their favour, is piqued by the notion of their being powerful antagonists, and determines him to brave them.

Threats rarely sound well in a woman's mouth: if necessary, let her put her cause into abler hands than her own; but, if she undertake herself to promote it, let her, in singleness of heart, proceed on the supposition that she must prevail because she has right on her side; and, if she testify indignation, let it be excited by the meanness of the antagonist who persists in wronging her.

Every one seems to me to be pleased with a woman, even though she appear, to a certain point, warmed with a glow of anger, who, by resolutely maintaining a good cause, against an unreasonable or unjust man, gives the spectators reason to think that she never has been led to make any reflection on her own weakness, or the superior strength of man, having always found the strong and the weak yield alike to the force of justice and equity. Well may the spectators be pleased when a woman's spirited conduct in a right cause entitles them to form such an opinion, for it is highly flattering to the men among whom she has lived.

NOTES TO THE EIGHTH CHAPTER.

(See page 413.)

(a) Communicative though a wife ought to be, in acquainting her husband with any interesting or remarkable incidents that take place in his family, she should be very careful how she engages him to share her resentments; once he partakes them, he will, perhaps, continue to feel them long after she has forgotten them.

* With whom they are not bound in family ties.

A husband, too, ought to avoid allowing himself to be prejudiced against any one by his wife's complaints, if he do not choose to investigate the matter, and give the party whom she accuses, a fair hearing. He should remember that, a man of sense and honour ought only to encourage his wife to those confidential communications, for the sake of having an opportunity of opening her understanding by rational counsels; and that he ought not to suffer his own mind to be contaminated by her unjust passions. Unjust they certainly must be, in their effects upon him, if they determine him to withdraw his friendship from some individual without giving him an opportunity to exculpate himself from the fault, by which he takes for granted that he has deserved to forfeit it.

Husbands, also, should learn to use a nice discrimination in respecting to their wives anecdotes calculated to exaggerate them. It is well known that the jealousy and intimacy of the relation in which women, on their marriage, frequently become engaged with the near kindred of him who has introduced them into his family, is apt to engender mutual jealousies and dislikes.

A husband, with firmness, moderation and patience, can do much to induce these hostile affections to give way on both sides to friendly feelings; yet has it sometimes occurred that he himself has blown them into an open and irreconcilable enmity, by having the weakness to repeat to his wife something unkind that a near relation of his had said to him of her. No doubt that he should severely reprimand, should sometimes quarrel with the person who dared to address an ill natured discourse to him concerning his wedded partner; but still, if it be a near relation or friend, he should keep the door open to a full reconciliation, by leaving her in ignorance of the cause of the rupture.

(See page 414.)

(b) The authority of an exemplary mistress of a house, extends to men as well as women servants: both are so completely ranged under the same system of government, that there can be no unity in the administration, if they be not subject to the same ruler. Men servants are also usually very well disposed to submit to single government, when it is backed by a master who will not brook, in any of his household, a spirit of revolt against his wife's commands.

CHAPTER IX.

THOUGHTS CONCERNING THE MUTUAL DISPOSITIONS
OF FATHERS AND SONS, RELATIVELY TO THE SPIRIT
OF EMULATION.

I do not know any phenomena, offered by the moral constitution of mankind, which more exemplify the intricacy of the process pursued by nature, to adapt mortals to uniting together in one virtuous, social corps, than do the feelings to which she has disposed fathers and sons, in reference to their mutual relations.

It is obvious that the most simple way of making their involution in those relations, tend to closely cementing together the commonwealth, would be to breathe into sons a lively desire to emulate the virtues and talents of their fathers.

Nature does not appear to me to have followed this course. Though a young man may, undoubtedly, be taught, by education and the exhortations of friends, to tread in the steps of a universally revered father, and to endeavour to obtain equal consideration, yet nature does not seem at all to have attached herself to the object of causing the ambition of sons readily to kindle into a flame of emulation, when they contemplate a distinguished father's merit.

She does not, however, render sons insensible to the praise bestowed on him to whom they owe their existence. On the contrary, they are much more cordially delighted, on hearing their father extolled as a great man, than they probably would be, were they prompt to aspire to equal celebrity; for, in that case, an envious sensation would often, it is to be presumed, mingle its bitterness through the satisfaction inspired to them by witnessing the honorable recognition made by the public of his mental superiority; and it would, perhaps, sometimes tempt them to try to obscure his titles to renown. As sons are constituted, the documents proving a father's splendid abilities and high deserts, may safely be deposited in their hands, for they precious preserve, and anxiously set in its most advantageous light, every monument proper to convince their country, that the parent whose name they bear, deserves to rank high in its estimation.

• Their pride in being descended from him, seems so completely to fill their heart as to leave no room in it for the ambition to distinguish themselves equally. They glory in the thought of their father's transcendent merit in a manner tantamount to a declaration of their being swayed by the principle, that the children of a great man are so much honored by their descent from him, as that the measure of the esteem which they should be ambitious to acquire in public is completely full, without their making any exertion to add to it by the acquisition of personal claims to respect.

On the other hand, our first glance, on the subject of a father's relations with his sons, makes it appear so perfectly useless that he should have any disposition to vie with them, in the display of mental talents, that it does not readily occur to us to suppose that nature, who manifests so much wisdom in her designs, infuses into men a propensity to look with an eye of competitors on those who owe their being to them, when they see them prosperously advancing to take possession of the palm of glory.

As the career, in which a father is destined to move, is determined, long before his son can make choice of his, we seem authorized to conclude, that, were the former to become sensible to emulation on seeing prognostics indicating that glorious successes awaited the latter, this passion, so displaced in his breast, must degenerate into envy, since it could not become an active principle stimulating him to new, arduous undertakings.

And yet, superfluous and noxious as a spirit of emulation, directed on sons, may seem in the mind of fathers, nature disposes them to be moved by it. Their sensibility to this passion has also too frequently the result that might be apprehended from it, and inclines them, to regard with an envious discontent, the successes that do honour to a son.

That ambitious men are peculiarly desirous of their names being transmitted gloriously to posterity is well known. Their hope, indeed, to appear illustrious in its eyes is not mingled with any jealousy of the rivals who may arise in its bosom to eclipse them: an envious jealousy is never excited except by known, distinguishable objects.

But we may fairly presume, that their earnest ambition to obtain the applause of future generations, would awaken in them jealousy of the rivals yet unborn, whose renown may eclipse theirs, could they discern them distinctly and familiarly, as though they were the persons among whom they lived.

A man belongs to the first generation of that posterity of whom men sigh to be known and admired; for their ardent desire to make their names pass honorably to future ages, does not merely regard an unknown multitude, lost as yet in the gloom of nonentity: it attaches itself also to those persons of a generation inferior to theirs whom they can see and converse with. To be looked up to with respectful deference by the young; when they are themselves advanced in years, is, to ambitious men, a source of unspeakable delight. It makes them enjoy, by anticipation, those honorable distinctions, with which they hope that, after their death, their memory will be crowned.

But this anxious longing of elderly men to be loved and respected by the youth of their acquaintance, though it be homogeneous to their wish to have their memory honored by posterity, nevertheless gives rise to a variety of tumultuous, discordant feelings, which the wish to be celebrated by generations yet unborn does not generate. The elderly man is jealous of the young one who launches into the same career with himself with a prospect of more brilliant success; and he is chagrined when persons of the rising generation appear blind to the titles to respect which he thinks he possesses.

He does not, however, acknowledge, even to his own mind, their being invested with the power thus to mortify him; for he wraps himself up in the idea of his superior wisdom, and looks with a scornful pity on the youthful portion of his acquaintance who refuse to hearken to it.*

* Of late years, particularly in France, elderly men often lay themselves open to the accusation of forgetting the duties particularly imposed on them, for the sake of soliciting the friendship of the young, by flattering their presumption and even their vices. I here notice the error that they commit in so doing, as it serves to verify the proposition which I advance, namely: that the old are extremely desirous to stand well in the opinion of the young.

A father's desire to gain the love and reverence of his youthful associates, bears with especial force on his son, and is, respecting him, accompanied with the most powerful feelings of alarm and jealousy. 'Tis among his sons that he particularly wishes to be had in honour; 'tis also from them that he thinks that he has the most right to exact proofs of his being so; he, therefore, is doubly inclined to watch them with a vigilant, distrustful eye. He knows, too, that if his son illustrate his name, his own is more likely to be obscured by it, than by that of any other youthful competitor, for it is with him that he will be constantly compared, and the admirers of his son may, perhaps, take the habit of honoring him as the father of a great man, rather than for his own merits.

Though the pride of men can make them take unmixed complacency in the borrowed lustre which they derive from the glory of their ancestors; it does not accommodate itself with such pure satisfaction to the idea, that they shine in a splendour reflected back upon them from illustrious descendants.

I have, in a former chapter, laid it down as a principle in the metaphysics of the heart, that wives are more inclined to envy in their husbands the display of distinguished talents, than husbands are to envy it in their wives.

I shall now add, that the passion of envy, considered in its domestic operations, most commonly, in the chief of a family, directs itself on his son; while, if it be harboured by his wife, it makes himself its object.^(a)

In both these cases, the envious person has so many inducements to hearken to sentiments entirely opposed to malignant ones, that I believe that, were fathers and wives once aware of their being liable to be preyed on by the latter, in the form which I have specified, they would quickly feel the full power of all the different motives which would urge them to banish them from their breast; and they would effectually seek to confirm in themselves those vigorous, magnanimous thoughts which would naturally spring up within them, when once they had discovered that, in a peculiarly senseless, unseemly guise, envy was endeavouring to steal into their hearts.

The strong inducements which wives and fathers have to

glory in the memorable eulogiums bestowed on a consort or son, are what hinder either themselves or mankind, from suspecting that they can be liable to be affected, on hearing them, with painful, envious emotions.

What particularly makes the propensity, to which fathers who are not very noble minded, are prone, to be jealous of the superiority of a son, so often escape observation, is, that men commonly give their sons an education fitting them for a higher station in the world than that which they themselves fill. In the infancy of their children, immersed in the thought of their future lot in life, they often hearken solely to that desire of advancement, which nature has implanted in the heart of most men, with such infinite bearings, as to include among its objects the destiny of the posterity which shall succeed them. But if the sons, profiting by their education, prove themselves, on their arrival at manhood, fit to stand in the world on a higher level than their fathers, that indefinite wish for their advancement, which had arisen in the latter from their identifying their sons, in imagination, with themselves, frequently gives way to jealousies and regrets. They recognise, with painful emotions, that the son whose name is more honorably renowned than theirs, is a totally distinct personage from themselves.

I believe that a father does not often derive a lively, untroubled joy, from witnessing his son's superiority, even where it is the fruit of the education which he has given him, unless he be detached from personal ambition, and that he be conscious of having made the best use that he could of the advantages of education and situation which he possessed.

When a father who has gained celebrity by the exercise of some brilliant talent, has a son anxious to tread in his steps, he gives him, with the fondest affection, the lessons that may qualify him for the attainment of his purpose, so long as he believes that the talent which he is acquiring will be of his—the father's—creation, and a duplicate of his own. But as soon as the youth discovers an original genius for their favourite art, and determines to adopt in it a different method from his father's, immediately the latter takes offence, and thenceforward, should his son promise to rise to a higher reputation

than himself, views him with profound animosity, as an insulting, insolent rival.

It is true, that the father's attachment to the particular principles of the art in question which guide his own practice, may, without any mixture of envy, fill him with resentment against the son who, slighting his advice, departs from them, as supposing that a disrespectful presumption must have been his only motive.

The son too, who believes himself to have a talent of the same nature with that of a distinguished father, does sometimes, from presumptuously imagining that he has a superior genius, despise his counsels. However, what proves to me that fathers are too prone to envy sons whom they perceive to have acquired greater illustration than themselves, by the exercise of a similar kind of talent, is, that they can readily pity and forgive sons who look on their reputation with an arrogant disdain, from believing that they are about acquiring one which shall eclipse it, should they fail in the attempt; while the arrow of poignant resentment rankles, for ever, in their breast, should sons, who refuse to hearken to their precepts, in establishing rules for the exercise of an art or profession to which, in common with them they apply, really arrive at outshining them.

An envious dread of being surpassed by a son, is mingled, in a father's heart, with wishes for his welfare and a desire to see him an honour to his family, which spread over it an almost impenetrable veil. Yet does it often, by its secret operations, hinder those sentiments from exciting him, frankly and warmly, to promote his good to the utmost of his power. It makes him view, with the scowl of disapprobation, the talent by which he would be competent to rise to eminence, and condemn him to toil at some employment revolting to his inclination. It even engages him to be too mercenary, since it induces him to wish his son to be considered, on account of his wealth, rather than for talents entitling him to celebrity. In short, it is a great obstacle to his taking over a son, still young enough to be in want of a guide, the influence which a father ought to have, since it communicates to his behaviour to him

a coldness, a harshness, and an air of suspicion, that totally destroys his confidence in him.

Where an envious disposition, in a father, is not, from want of a cause, called into action, he still does not manifest that overflowing tide of generous, disinterested affection for his son, which fills the heart of him who would, in every circumstance, sincerely rejoice on seeing merited eulogiums heaped on his son's head.

It appears to me that the greater number of fathers would never desire that the youths with whom they are connected by paternal ties, should become wiser or more respectable than themselves, were not pecuniary considerations frequently urgent in pointing out to them the advantages that would ensue, should a son have the discretion to repair their faults.

NOTES TO THE NINTH CHAPTER.

(See page 420.)

(a) My observations on the world do not sanction me in the belief that mothers are disposed to envy their children: yet I am aware that, if a woman treat her daughter unkindly, her conduct will be ascribed to envy a thousand times for once that such an accusation will be proffered against the father, who behaves to his son with an unwarrantable coldness. In the present state of society, wherein a very forced developement is given in women to the passion of vanity, in consequence of every opportunity being afforded them to cultivate a taste for amusements calculated to excite it, while they are excluded from any share in such employments as commonly render those who exercise them, too high minded to be vain, I make no doubt that some mothers may be found—though I believe that their number is much smaller than is frequently imagined,—whose insatiable desire to excite admiration by their personal charms, makes them look with ill will on the beauty of their own daughters, or feel a wish to conceal them, lest their appearance should betray that their mother's age must be greater than she is willing to own. Of this, however, I am convinced, that, where ill habits have not perverted women's disposition, unmixed sentiments of pride and pleasure are usually called forth in them, by the praises which they hear bestowed on any of their children. Even the mother, still young and handsome, much oftener thinks her beauty heightened and rendered more interesting by her appearance in company with a lovely grown up daughter, than

she feels any jealousy of being thrown in the shade by her. If her maternal pride and tenderness usually, in this trying conjuncture, prevent her from experiencing any emotion of envy, it may be inferred that, supposing this hateful passion to be an inmate of her breast, it does not take her children for its object.

Mothers are sometimes uneasy at seeing their children far more distinguished than themselves, by the cultivation of their mind, or by brilliant accomplishments; but their displeasure does not spring from envy. It is occasioned either by the belief,—early, perhaps, impressed on them by an authority that they revered,—that those talents which their children exercise, are superfluous or pernicious; or else by the dread that, if they excel them greatly in liberal knowledge or skill in the fine arts, there may no longer subsist between their sentiments and those of their mother such a harmony, as shall secure to her her full share of influence over them. Women, in the capacity of mothers, as well as of wives, are very anxious to retain, over the objects of these relations, an ascendancy which they feel to be their due. Alarmed, therefore, at every circumstance which seems to threaten to weaken what they possess over their children, they sometimes show as much jealous susceptibility and ill humour, when the latter are acquiring a faculty to distinguish themselves more than they by brilliant talents, as if they had an envious wish not to be outshone by them. However, should their children, by their affectionate attentions, calm their fears of not being considered by them with filial love and respect, all the displeasure with which they view their mental superiority, will quickly vanish, and allow of their taking unfeigned pleasure in witnessing the high esteem that the society around may testify to them.

There is one case, indeed, in which mothers commonly evince a very unworthy jealousy of their daughters; and that is, when they look forward to being supplanted in power by them.

This arrives when, being married to a man who has a good estate, and no male issue, they have a daughter who is heir to it.

The idea that should they survive her father, they will see her mistress of a house and property over which they now, perhaps, exercise unlimited sway, rankles deeply in their mind.

To save themselves what they conceive to be a grievous mortification, they frequently prevail on a husband to leave them the half of his fortune, or perhaps the whole of it during life.

Far better would they be prepared for following him to that world unknown, whither no earthly treasure can be carried, were they taught to subdue, by a magnanimous exertion, their jealousy of a daughter's succession to her father's estate, instead of having it allayed by the transfer to them of wealth which should naturally devolve on her.

CHAPTER X.

THOUGHTS ON THE MODE OF TRAINING MEN TO A
RIGHT DISCHARGE, OF BOTH FILIAL AND PARENTAL
DUTIES.

The reader may conclude, from the observations contained in the foregoing chapter, that, under a thoroughly wisely combined system of social order, I judge that measures, having for object, on one hand, to warm sons with more emulation to prove themselves worthy their descent from a justly honored father; and, on the other, to render efficient for good purposes, the wish which fathers feel to vie with a distinguished son, would be universally in very active operation.

I shall now give a few hints concerning the particular bearings which I consider that measures, adapted to the accomplishment of these ends, would have.

§ 1.—*Concerning the method of instilling into sons, a salutary spirit of emulation with their fathers.*

First—I have heard that a father has, commonly, more of that species of ascendancy over his sons which kindles in them a wish to prove themselves worthy of him, when he is not the ultimate object of their filial reverence. As, for instance, when it occurs that *his* father again is still living, and that, in consequence, he is placed on a level with his children, by the obligation equally incumbent on all, to treat their common ancestor with profound respect.

If this principle be accurately deduced from observations on human nature,—and I believe that it is,—there is reason to think that a separation of men into different classes, according to their age, and the establishment of institutions proper to assign to the old a highly honorable rank in the community, would greatly facilitate, to fathers, the enterprize of stirring up in their sons such a spirit of emulation, as would determine them to endeavour to vie with them in the display of talents and virtues.

We may also infer, from this principle, that, in order to make a son anxious to prove himself worthy of his father, it

is not enough that he be taught deeply to respect him. His sentiment of filial respect requires to be judiciously tempered, by one of companionship with his father.

I therefore conclude that the system of education so frequently adopted, which engages children to look up to their parents with unqualified awe, as to infallible governors, is an erroneous one,—as indeed every system must be which departs from veracity,—it is calculated to make filial deference reign so imperiously, as to stifle in them any wish, to which they might naturally be disposed, to live companionably with their parents.

Secondly—The full, orderly developement of women's mind, would contribute powerfully to excite in sons emulation with a father's intellectual and moral worth.

Sons are incomparably more inclined to emulate a mother whom they highly respect, than an equally respectable father. Let the praiseworthy qualities of the former be fashioned with such dignity, that her sons may recognise them to be pervaded by a principle, an obedience to which would do honour to themselves, though it might prescribe to them a different range of positive duties, from those to the performance of which it impels their mother, and, if they be capable of having magnanimous sentiments awakened in them, they will emulate her example, by doing as they think that she would do were she in their place.

Their ambition to equal her will also be quite pure, from being entirely unconnected with a proud desire to surpass her. It will be merely derived from their sense of the native worth of those qualities which they admire in her, and a conviction that, by making them flourish in themselves, they must add to their own intrinsic value.

When their emulation is thus roused by their admiration of their mother, it naturally flows from her to circle round their father; if he also be worthy of being taken by them as a model; and that he live with her on terms of perfect concord. A mother is so much the natural medium that ought to connect together the father and children, that both parties spontaneously seek to approximate, by sympathy, their dispositions

harmoniously to hers, and, in doing so, their minds should become perfectly attuned to each other.

When the emulation which has been kindled in sons by an admiration of a mother's virtues and talents, expands so widely as to induce them to pass from one beloved parent to the other, and imitate the noble sentiments of a revered father, it continues as pure in its more remote bearings on him, as it was, when in its first rise it directed itself on a mother. It still disdains any alliance with pride in superiority; it is still compatible with a holy delight in hearing merited encomiums bestowed on a parent; still, all that it demands for the sons whom it fills with a virtuous ardour is, that they shall prove themselves worthy, by their greatness of soul, of their distinguished origin.

There are also other steps that might be taken in the education of sons, to breathe into their mind a noble spirit of emulation with their fathers; but as they are the same with those that might, I think, be happily pursued for training men to conceive, respecting their sons, only laudable, profitable sentiments of emulation, I shall now pass to considering the mode of education most proper to form generous minded fathers.

§ 2.—Concerning the method of training boys to be governed by the principles, proper to render men wise, generous-minded fathers.

The opinion seems to me very generally to prevail, that it is needless for the parental instructors of boys, to apply themselves immediately to the object of impressing on their minds the principles of a good father.(a) They rear them conformably to the maxim that, in regard to preparing them for conducting themselves aright, amidst domestic ties, it is full sufficient to habituate them to love and honour their parents; for they take for granted that a dutiful son will always, when he comes to be charged with paternal duties, prove a wise, upright father.

Though I am well convinced that the multifarious duties imposed on mankind, lend each other such mutual support,

that he who acquits himself conscientiously of one of these, undergoes, thereby, some preparation to fit him for the right discharge of another; whenever he shall lie under the obligation to perform it; and though this principle lies at the basis of the whole plan of social order which I have here exposed; yet am I persuaded that we should not content ourselves with indirectly training youth, by instructing them in their actual duties, rightly to accomplish those in which they may not be practically engaged till a distant day, but respecting which every person, whose mind has received a full, virtuous developement, must have sound, clear principles.

Paternal duties are among those of which every well trained individual ought to have a just conception: a youth, whether he be destined or no ever to be a father, ought to have a heart deeply penetrated with a right sense of the principles which ought to guide one. 'Tis necessary that he firmly implant them in it, that he may give to his own character a due, orderly expansion, and that he may prove a wise, vigilant guardian of the morals of the nation. But, to make the sentiments of a good father widely unfold within him, his preceptors must directly apply to cultivating them in his breast.

If it be true, as I have asserted, that the filial sentiments, borne by a son to his father, have little connexion in his mind with a spirit of emulation, while the paternal ones with which a father views his son, greatly incite that spirit to mingle with them, it follows, that the pains which may be taken to awaken in a boy's mind due affection and reverence for his father, must be very inadequate towards preparing him to entertain a proper sense of a father's duty towards his son.

A spirit of emulation is what particularly sets the human heart in energetic motion, and prepares it, when it is well directed, for displaying that indefatigable activity which will, after it has been thoroughly purified, render easy to it the practice of virtue.

But while a spirit of emulation, when it is set duly in operation, is, as I think, the principal motor that prepares the human heart for that intensely active state of existence in which virtue requires it to abide; it also, where it is not well disciplined and directed, becomes, by degenerating into envy,

the most desolating, foulest vice that usually deforms the human mind.

A system of education must, therefore, be vitally defective which does not undertake to exalt and purify the spirit of emulation. 'Tis in vain that it tries to cultivate, in youth, many meek, amiable virtues, which deserve to be ranked, where they are in a soil propitious to their growth, among the fairest productions of the human mind. While it minutely occupies itself with ministering in detail, to the youthful breast, those instructions which seem proper to adorn it with the modest virtues that it seeks to call forth in it, it allows it to become a prey to vice, as far as it is under the dominion of the spirit of emulation. This spirit, by becoming corrupted, may assume in it the qualities of a noxious element pervading its whole moral soil, and rendering it unfit for any virtue to flourish in it.

However then,—mistaking, as we do, nature's plan, in the construction of the human mind, for a simple one,—it may appear to us obvious that almost the sole principles which we are bound to inculcate on the minds of children, relate to their filial obligations, these obligations leave them in too quiescent a state for the principles which regard them ever to be rendered effectual to fill, with a truly virtuous energy, the children who may hearken to them, unless they be blended with other principles, more adequate to communicating to the spirit of emulation, dwelling within the bosom of those children, a right impulsion.

To teach them a range of principles competent, both to awakening in them a virtuous energy, and to making them adhere to their filial duties, it is requisite that, from the first dawn of intellect, their preceptors accustom them to taking a comprehensive survey of the reciprocal obligations of parents and their offspring.

'Tis while children are young,—that they have not yet lost their fellow feeling with the sufferings of man in the first stages of his existence, from believing them irrevocably cast behind them,—that they can be taught impartially to estimate the equitable balance that subsists between parental

and filial duties, when the parties mutually charged with each, are both enlightened and conscientious.

When men arrive at the rank of fathers, it is then too late to give them instructions concerning the duties imposed on them by paternal ties; for their way of thinking on the subject is already formed, and they adhere to it with tenacity. They consider themselves invested with a patriarchal dignity, which entitles them haughtily to silence, even the nearest friend, who would presume to offer them advice respecting their conduct in their family.

The attempt to impress on the minds of persons, still in childhood, just, enlarged principles, touching the correlative duties of father and son, would not be such a fruitless nor difficult one, as, judging from the maxim on which most preceptors seem to regulate the moral instructions that they give to their pupils, I presume that it would appear to many of them.

The maxim which seems to me to determine the nature of the moral instructions given by many preceptors to their pupils, is, that the young are naturally inclined abstractly to deny the right of parents to exercise authority over their children; and they therefore attach themselves principally to convincing them, that the natural and revealed laws of God, put them in possession of it.

But children are not in the least,—unless where revolutionary principles are expressly taught them,—inclined to deny the truth of the abstract proposition which affirms that parents have a right to legislate for their offspring; nor, when they evince a refractory, disobedient temper towards the authors of their existence, is it fostered by their indulgence of the belief that they are not entitled to bear rule over them.

The most self-willed youth acknowledges that parents hold from nature an unalienable right to give laws to their children. Nay, he enjoys acknowledging it, for his imagination takes pleasure in anticipating the time when he himself will be invested with a father's authority.

The rebellious spirit, therefore, which he manifests towards his parents, does not originate in an inclination generally to

deny that his duty commands him to live in subjection to them.

It originates in the harsh, contracted, notions which he forms of a father's right to claim obedience from his children. He thinks that it is one which leaves him at full liberty to tyrannise them.

This degrading idea, concerning the nature of paternal authority, totally militates against his viewing it with reverence, as a power adapted to maintaining in families a majestic system of subordination beneficial to all parties. He rebels against it, where it presses on himself, not from having conceived a regular, well digested opinion, that the government of fathers is too severe, and that attempts ought, in justice, to be made to cast the usages prevailing in society into a fashion more favourable to sons; but merely because the deforming light, in which he is accustomed to view paternal authority, has prevented any fine, peaceable, well-combined moral sentiments from rising in his breast and attaching him to a respectable system of social order.

'Tis entirely as a disorderly being, who prefers the gratification of his selfish, perverse inclinations to submission to a sway which he believes to be legitimate, that he rebels against his father.

He is not the less determined to enforce claims on a son's obedience, whenever his doing so shall be profitable to himself, owing to his being released by nature from filial obligations, and to his having attained to the station of head of a family.

He lays his account for occupying one day, in quarreling with a son and heir, an inverse position from that which he now fills in disputing with a father. Looking upon it as fixed in nature that father and son shall ever be the bane of each other; since the harsh, tyrannical use which the former may fairly make of his power will always be resisted by the rebellious spirit of the latter, he considers his only concern to be, to defend his own interests so well as that, in whichever of these jarring relations he may be placed, he may triumph over the party who reciprocally stands in the other.

As the undutiful behaviour, then, too frequently observable in sons, is owing, not to a refusal to acknowledge their fa-

thers' paternal authority, but to the hateful, tyrannical notions which they form of its nature, the way to train sons to dutifulness is, early to imbue them with distinct conceptions of the sentiments which ought to reign in the bosom of a father. That they may learn justly to appreciate them, they must be taught to fix their attention on the species of influence which they would take on his conduct; and be made to discern the kind of education and treatment which an enlightened man, intent on discharging aright his paternal duties, would give to his children.

The rising generation, from early infancy, should be taught to reflect on the nature of paternal obligations towards itself; it should also, as parental and filial duties are communicable, be encouraged to meditate on the mode in which every person, charged permanently or incidentally, with the guardianship of youth, acquits himself of the functions of its superintendent.

Children should certainly be taught to obey, with alacrity and in respectful silence, the persons authorized to speak to them with the commanding tone of a father; their early initiation into an acquaintance with the principles which ought to direct guardians towards their pupils, should have for object, not to weaken the sentiments of filial reverence with which they are bound to look up to their parents and tutors, but on the contrary to strengthen them, by lending them the support of comprehensive knowledge and sound reason.

A child should be taught that his parents and their representatives, are absolute over him; but he should not, therefore, be engaged to look upon them as infallible guides to him. He should rather be told, that there are no duties which mortals,—unless they unceasingly watch over themselves, and sincerely pray continually to heaven, to aid their endeavours to do right,—perform more imperfectly than parental ones. He should also learn to comprehend how much the morals of society, and the stability of the government, depend on the irreproachable fulfilment of them. He should be made to understand, supposing the re-organization of society, which I foresee, to have taken place, that its institutions lean particularly to the object of inducing parents to train their children

to virtue, without neglecting their happiness; and he should be taught to regard all the respectable members of it around him as so many friends, anxiously observing the kind of education given to him by his paternal guardians, and determined to bestow on them, in the end, honorable marks of their approbation, should his general character, after his arrival at maturity, and his exemplary, affectionate behaviour towards those guardians of his youth, depose in favour of the wisdom with which he had been trained by them.

The child should further be assured that, though it did not become him, particularly at such an early period of life, to pass censures on the mode in which his father and mother were conducting his education, yet that, after that their task in attending to it would be fully completed, it would be an unspeakable satisfaction to them to learn from him, that they had accomplished it in a manner to meet with his warm approbation, and to earn his profound gratitude; while, on the other hand, they would deeply feel a mortifying pang, should they observe him to hold, on the subject of their treatment of him during childhood, a condemnatory silence.

Discourses, addressed to a child, that were thus calculated to impress him with a sense of the importance of those duties which his parents were bound to fulfil for his benefit; and of his own consequence in being considered by them as an incipient judge, whose approbation of the kind of education that they were bestowing on him, they would yet be exceedingly anxious to obtain, would be very successful in teaching him to understand the sentiments that ought to fill the bosom of a father, should he be accustomed to hear those discourses proffered by his parents themselves, and should their whole behaviour prove them to be sincere in uttering them.

Thus, should an affectionate, disinterested father, sincerely bent on ensuring his children's future weal, without any unnecessary sacrifice of their present happiness, sometimes say, with a genuine tone of feeling, to his son: "You will yet be a judge of the defectiveness or rectitude of my conduct respecting you. I wish you to be so; for no higher ambition have I—relatively to obtaining the approbation of mortals,—than to be pronounced by you, to have been an excellent father. Some

of my proceedings towards you, you may not exactly approve of; for I am subject to error, and besides, no two individuals have ever in all respects the same way of thinking; but I hope that you will in the main, when I am gone, remember me as a parent who faithfully did his duty by you, and who left you a good example to follow in your own conduct towards your children;" should an exemplary father thus make his son acquainted with his sentiments concerning the momentous duties which falls to a parent's lot, as well as his desire to merit his lively gratitude for his conduct towards him, and his hope that the remembrance of it may serve, when he is himself a father, to quicken his recollection of the duties incumbent on one, his words will make on his son's mind a powerful impression, adapted at once to heightening his filial affection, and to warning his heart with a clear apprehension of the sentiments appropriate to a good father. (b)

Children should early be taught to comprehend, that to tyrannise an infant under pretence of rightly disciplining it, is a shameful act of oppression. Their attention could readily be turned to that view of the education of youth, which corresponds to the office of its instructors; for such pleasure do they take in the idea of exercising the authority belonging to parents or their deputies,* that it would not be difficult to engage them to study the principles which ought to determine their tutors' mode of treating them, till they arrive at a clear understanding of them.

It is not enough to make children sensible that the conduct of their guardians towards them, as well as theirs towards younger companions under their protection, should ever be characterized by compassionate, truly parental feelings; they should further be taught to experience by anticipation these ardent emotions of emulation which a generation of men, who

* That little girls delight in discharging in imagination the functions of parents is well known; since no one doubts that this passion proves a great incentive to their taste for amusing themselves with dolls. But that boys also are very sensible to a similar passion, may be collected from their proneness to claim authority over companions younger than themselves. When they succeed in submitting them to their sway, they too frequently evince that they love to be the depositaries of parental power, from conceiving that it gives them a right to exercise tyrannical oppression.

will be placed in a filial relation with that to which they appertain, will one day excite in them.

A desire may be kindled in them to shine in the eyes of their immediate posterity, and it may be made to blaze with a purity, which shall prepare them to enjoy the contemplation of the trophies erected in honour of a son, even though they should be more brilliant than those dedicated to themselves, by teaching them to comprehend in one survey the paternal and filial relations, and to transfer to their own case the feelings awakened in them by sympathy with a father.

They should therefore be taught to regard the men of a generation preceding theirs, as persons assiduously occupied about them, both in quality of guardians desirous of giving them an education proper to increase, to the utmost degree possible, their intellectual and moral value; and also in that of candidates for their esteem, ambitious that they should yet pronounce them to have filled, to the best of their ability, their station upon earth usefully and honourably.

They should learn to be aware that if they do not, while they have yet time to labour effectually to procure its fruition, feel the stimulus of a pure ambition to merit, when they are aged, the fall approbation of persons far more youthful than they, they will be in danger of feeling such mortification, should they possess sons more worthy than themselves of esteem, as to be rendered by it so deplorably mean and selfish, that a circumstance which ought to be unspeakably gratifying to the aged, namely; that of seeing a child of their training do honour to his country and his species, will cause them to become a prey to pining, malignant regret.

By weaving, in the mind of children, into one tissue, their actually experienced filial sentiments and their anticipated paternal ones, you may not only stir up in them a generous resolution, to labour incessantly to deserve the esteem of their sons, and to encourage them to earn every title to the applause of their fellow-citizens, which nature and fortune may capacitate them for obtaining, but you may excite them to direct on their fathers, that emulation, not to be left behind in a praiseworthy career, which you have awakened by presenting to their imagination, images of their sons. Motives engaging

them to persevering exertions to occupy in their family an honourable place, will rouse them to a determination, to be a credit to the father whom they know and love, as well as to the son whose existence is only imaginary.

Their natural disposition to be proud of whatever does honour to a father can, by the wise precepts of their guardians, be easily kept so fully in operation, as to prevent any envious desire to cast his worth into the shade from mixing with their wish to prove worthy him. Their filial emulation will then be of a pure, generous kind, and, by identifying itself with what imagination makes them already experience as fathers, will tend to prepare that, which their sons will really in the end excite in them, for being equally so.

The care of thus training boys to feel the impulsion of a generous emulation, at once relatively to their fathers and to their future sons, is one that mothers should particularly charge themselves with. (c)

The plan of education which opens children's hearts at once to an apprehension of filial and paternal duties, will undoubtedly be of little avail, if they be reared under the eye of a selfish or vicious father, who, by his example, confirms them in the notion, which they are too prone to entertain, that fathers, though they have fearfully great rights, are not bound to the performance of great duties; since they are pretty much at liberty to hearken as they please, to the suggestions of wayward passions in their treatment of their children. The sons of such an unworthy father would therefore soon acquire the habit of endeavouring to escape, by stratagems, or by open rebellion, from the pressure of their duties towards him.

However no other plan could be devised for attaching them more strongly to their filial duties, or that would be more successful in determining them to fulfil them, without being biased by the consideration of his ill usage of them. Were an attempt made to impress them with a deep sense of the obligations of a son without adverting to those of a father, it would not issue in happier results; for though they would acknowledge the abstract truth of the principle that a father's rights on the reverential sentiments of his children are absolute and unalienable, yet would they refuse to bend to the con-

trol of a principle so cruelly oppressive to them. Determined therefore to act as undutiful sons, yet believing themselves very culpable in so doing, they would secretly abhor themselves as beings warring against the immutable laws of virtue and order; and would be made so desperate, by the thought of being at enmity with them that, should they receive, from the author of their existence, intolerably great provocations, it would not be surprising, should they be wrought by them to madness, and to the commission of the most monstrous crimes.

It is therefore requisite to the success of the best combined system of education, that parents be constantly moved by a conscientious, disinterested, desire to prove themselves, in the sight of God and man, faithful guides to their children.

NOTES TO THE TENTH CHAPTER.

(See page 427.)

(a) Some little care is bestowed on training girls to be good mothers. Yet, I venture to affirm that, though it is essential, towards the infusion through the social corps of a virtuous, consolidating spirit, that girls be taught to take much wider views of the nature and extent of maternal duties than they are of their own accord disposed to contemplate, it is usually a less important concern to inculcate on them than on boys, the duty of always hearkening, in their relations with their offspring, to sincerely affectionate, disinterested, sentiments. As envious passions in women do not usually shackle their maternal tenderness, from not being disposed to regard their relations with their children, they spontaneously, in their conduct towards them, allow themselves to be guided solely by the dictates of genuine, unfeigned affection.

(See page 434.)

(b) It is peculiarly necessary to give children profound and just notions of parental duties; because, though a general strict attention to the discharge of them be of vital importance to society, nature does not incline mankind to take them duly into consideration. She loads parents with oppressive cares, and, to ensure their not shrinking from them appalled, she ordains that both the imagination of all men, when they reflect on a parent's feelings, and the heart of the persons engaged in that relation, assure them, that the love which human beings necessarily bear to those who owe to them

their existence, is such, as excites every decision, made for the welfare of a child, easy to a parent. But nature, who never completes in our bosom an entire circle of orderly sentiments, has, agreeably to her usual method of proceeding, taken care that, while sentiments of affection shall predominate so in a parent's breast, as to render his task light to him, they shall, by their vivacity, too much efface his sense of the duties which he has to fulfil towards his offspring. That sense does indeed often mysteriously urge him to be a kind father, but still whenever, hearkening to its suggestions, he determines to use indulgence and forbearance towards his child, his feelings of affection for him, place themselves before his sense of the duties which he owes him, and persuade him that it is they, not it, which dispose him in his favour. Yet mortals, in every relation of life ought to make a clear, well defined principle of duty reign paramount over all their affections. It is very evident, that in the quality of parents they require to be ruled by it, since their boasted affection for their offspring, does not hinder their commission of innumerable faults in their treatment of them, and can even reconcile itself with a very tyrannical abuse of their parental prerogatives.

Nature, in regard to the ideas which she disposes mankind to form, concerning the sentiments becoming sons, pursues an inverse method from the one that she follows, in giving them inspirations relatively to those of fathers. She inclines us to a deep, awful sense of filial duties, while she speaks but little to us of filial affection, otherwise than as a parent may deserve to excite it.

The nations who have sought to give to their institutions good moral bearings, struck with the sanctity of filial duties, have commonly, I believe, applied with particular care to engaging children to the practice of them; at the same time, hearkening to the voice of nature, while she spoke to them of parental affection, they conceived that they might safely abandon to the father's power, his own progeny.

I do not think that they were wrong in marking their sense of the sacred, inviolable character of a son's duties. The profoundly solemn idea which they conceived of them offered, I think, a just standard to determine the elevation that properly belongs to the duties both of children and parents. But it seems to me that, in a well constituted society, the guardians of its morals, would attach themselves to fortifying those of our sentiments of order which are naturally confused and weak, rather than to reinforcing those that are naturally clear and strong. They would therefore less study the means of impressing on men's minds, a sense of their duties towards their father, than of those that they owe to their children. The sacred principles of filial duty, which they would find engraved on their own and all uncorrupted minds, would fix their attention, not so much from their immediately having a design to render their empire over the human heart more stable and universal, as because they would judge them to offer a cer-

tain rule, for enabling them accurately to conceive how much the character of those principles of paternal duty, which every well disposed man, should study to impress on his heart, is elevated and sacred. They would I think recognise a reciprocal correspondence between the duties of the parent and the child, and they would also perceive that the former, by a faithful, noble discharge of those which he owes the latter, can easily engage him to practise his filial ones, and moreover inspire him with a profound attachment to them.

The fact that nature, in regard to paternal and filial relations, has only written in our breast, in clear indelible characters, the laws that ought to guide one of the parties engaged in them, is a reason why children should be taught the duties of a father in their connexion with those of a son. They should be told that, though the duties of children are absolute, so that they cannot be released from them, even by the unworthy conduct of a parent, yet should a father endeavour to act with such grandeur and disinterestedness, as to merit to be the object of that veneration and devotedness to his service, which ought to animate his son.

A good father should regulate his mode of proceeding towards his offspring, on the principle of giving such expansion to the partial hints which we have received from nature, concerning paternal and filial sentiments, as that all her dictates to each of the parties engaged in this connexion, shall generate in the mind of his correlate corresponding thoughts and feelings. Thus, while he pitches his sense of paternal duty, at the same elevation at which nature has placed our sense of filial, he should do all that lies in him,—by the manifestation of a tenderness which no selfish passion obscures,—to be to his children, as far as it is possible, the object of a filial affection, answering to the love which, as nature tells us, ought to warm a father's heart.

(See page 436.)

(c) The exhibition by a mother of such firmness of mind and principles, that she will not be weakly indulgent to her sons, does not commonly prevent their according to her a great ascendancy over their dispositions and ways of thinking; but this salutary ascendancy, which leaves it so much in her power to form their character, they refuse to grant it to her, if they be not convinced of her bearing them a full, unqualified, maternal love. A son will not think that he occupies in his mother's affections the place belonging to him, if he perceive that any of her offspring are more dear to her than he is. The mother, therefore, who indulges in partiality to one of her children above a particular son, commits, even though she may have the intention to take equal care of his pecuniary interests, a grievous fault. It is one that may become the cause of his launching into vicious excesses, by engaging him to slight her counsels.

CHAPTER XI.

IT IS NECESSARY, IN THE EDUCATION OF GIRLS, CAREFULLY TO TEACH THEM TO FORTIFY THEIR HEART AGAINST THE ASSAULTS OF ENVY. THEY SHOULD ALSO LEARN TO MODERATE THEIR WISH TO BE LOVED WITH PREDILECTION, WHETHER BY THEIR FRIENDS, OR ACQUAINTANCE.

There is nothing, I think, in which the pertinacious disposition of mankind to look to a state of innocence, rather than to one of virtue, as their point of perfection, is more conspicuous than in their endeavours to keep children,—particularly little girls,—unacquainted with envy, instead of teaching them to overcome it.

Were there any point in regard to which children ought to be treated as if their perfection consisted in the ignorance of evil, rather than in a knowing determination to fly from it, it would relate to the laws of modesty; to which, sooner than to any other, they ought to be led to conform, without being invited to reflect on the subject; since modesty is a quality that serves as a safeguard against the inroads of a passion of which children are as yet ignorant.

Every other passion conducting to vicious excesses, though it may become more complicated in its operations, and embrace grander objects in after life, evidently subsists in children. Pains ought therefore to be taken in their education, to guard them against it, and enlighten them on its fatal results. Yet, how often do the tutoresses of young girls, chide them, angrily, for some departure from modest customs,—just as if they might be expected to know how to recognise, from native instinct, the importance of them,—while, instead of warning them against envious emotions, with the nature of which they might often become thoroughly acquainted by a sincere examination of their own heart, they frequently seek to conceal from them its obnoxiousness to being laid waste by such a malignant passion, hoping thus to induce them to such a wide cultivation of kindly feelings, as shall leave that passion no room to take root in it.

Every one, however, seems convinced, that a great deal of jealous competition subsists among young girls: though this opinion may be greatly exaggerated, there is, nevertheless, sufficient truth in it to convince me, that they ought to be taught to vanquish, by a direct combat, envious sensations in their heart; and that their preceptresses ought not to trust entirely, for the exclusion of this passion from it, to their ability to fill it solely with generous sentiments.

Yet, I am well aware of the mischiefs which would accrue, if tutoresses, who were neither distinguished by the elevation nor delicacy of their sentiments, were to think themselves at liberty, whenever they were in a peevish humour, to accuse their pupils of viewing each other with envious eyes.

The insulting indignity of such a charge, would degrade the tone of their sentiments, and make them become the envious creatures which they were reproached with being.

To correct girls of such unworthy propensities, is an undertaking which mothers and tutoresses are not always capacitated to succeed in. It is one that, therefore, the guardians of young girls, in the houses of retreat, ought attentively to apply to. There, where a number of enlightened individuals of both sexes, would inspect the education of the young persons received within their walls; where they would be observed by each other, and constantly compare opinions; it might be expected that reason, furnished with every useful datum which observation and experience could bestow on it, would preside over the lessons given to the pupils, to excite them to resist, resolutely, the suggestions of envy; so that the lectures which they might receive on this subject, would never be dictated by blind passions.

I believe that the most effectual, as well as most amiable way, of determining a young girl vigilantly to repress, in her bosom, the movements of this odious passion is, in general observations,—whether addressed to her, or forming in her presence the topic of conversation of a society of grown up persons,—to represent it as a moral weed, indigenous to the soil of perhaps every mind, and then to trust to her own zealous cares for the extirpation of it from hers.

Envy appears, even to children, so vile a passion, that

there are but few of them who, if they be taught that they are subject to its attacks, will not be roused victoriously to withstand them. What guardians should particularly apply to, is, teaching their pupils to watch over every point at which this passion may attempt to invade their mind.

They should warn them that, knowing its own aspect to be so deformed as that, were it openly seen, it would not be tolerated as an inmate in almost any breast, it disguises it under a veil of such plausible pretexts, that few are the persons whom it does not deceive, and prevail on to give consent to its lodging within them.

It is also advisable that the listening pupils should be made acquainted with the versatility of the insidious vice in question, which is such that, when we refuse to bend to its influence in conducting those social relations with which it is most prone to intermeddle, it turns to others respecting which we are less on our guard, and surprises us into taking false views of the obligations that they prescribe to us. 'Tis companions—they should be told—that girls are most tempted to view with an envious ill will; yet, though they should learn to take unfeigned pleasure in each other's triumphs, they should not for that flatter themselves that envy is unknown to them. They may feel this passion towards one companion, though they do not in respect to another. They may be moved to it, sometimes, on witnessing the permanent advantages possessed by a rival; sometimes on beholding successes that cause but a momentary exultation. A sister may, in some cases, be the object of it, though, in others, both pride and affection may induce them, with unfeigned joy, to listen to her praise. (c) They may be insensible to personal motives to envy, yet the competitor who bears away some prize from a father or brother may be the object of their jealous hostility. Envy may mingle with their patriotic feelings, and make them refuse to do justice to the worth of the natives of other countries.

They may even be envious, from individual pride, yet select, for the objects of this passion, persons with whom they have apparently no inducement to vie, and against whom the true motive of their displeasure is not easily discernible.

This happens when, instead of envying to any person of

their own sex, the advantages which distinguish her, they see, with vexation, these possessed by an individual of the other, as though they suffered, owing to his enjoyment of them, a personal injury. It is usually the distinctions which exalt above them one of their nearest male relations, that inflict on them a pang of mortification. The invidious motive of their spleen, conceals itself the more effectually, because, when the relation, whose first successes gave them umbrage, is raised in the sequel, to a high pitch of glory, the angry spirit with which they had been accustomed to view him, instead of being strengthened, usually dies away, and is replaced by pride in being connected with him.

Young girls should then be taught, that the malignant passions which dispose to envy, can never be entirely extirpated from their breast, till they can not only see, without feelings of regret, a rival's triumph, but till they can permanently take pleasure in acknowledging the worth, and excusing the faults, of every nation and every individual. Till, in short, their internal disposition becomes, throughout, cheerful and serene, like a cloudless sky, all radiant with the light of a balmy spring.

They should farther be taught that such an internal calm, is not only indispensable to the perfection of their own character, but is usually so, towards their obtaining much influence over men, and in particular towards their being disposed to make a good use of it. (b)

In order to enable the pupils effectually to guard against envious propensities, the necessity of vanquishing that morbid craving to be an universal favourite, to which girls are often prone, ought to be early inculcated on them.

They should be taught to look upon such a craving as a littleness which, if it be not timely suppressed, will, probably, render them miserable through life, and defeat its own purposes, because women cease to interest once it is perceived that they seek to please, not from a social, but a selfish motive.

There is but one affection,—might it be told them,—which, when a woman is sincerely moved by it, naturally inspires her with an ardent anxiety to be the object of reciprocal love.

That is the affection which a fond wife bears to her husband. Yet the most tender husband—should it be observed to them—is frequently disgusted, on finding that his wife is less engrossed by affection for him than by a wish to be warmly loved by him.

A fact,—that can never be too deeply impressed on the pupil's mind,—is, that women's true happiness, in every relation wherein they can be placed, results much more from the tender affections which they feel than from those which they inspire.(c)

To form young girls to the habit of feeling a calm confidence in their preceptress's or mother's affection for them, and of wishing to merit their approbation, without troubling themselves with jealousy fretting from a belief that a companion is more beloved than they, requires that their education,—both public and private,—be directed with skill. They should be treated with real impartiality, and yet little evident care should be taken nicely to adjust the proofs of kind attention bestowed on each of them. A scrupulous solicitude impartially to distribute them, would rouse the pupils to think constantly on the subject, and tempt each of them jealously to remark whether the scale inclined enough in her favour.

Those whose personal appearance was deplorably disadvantageous, should, no doubt, be treated with great tenderness; yet not in so especial a manner as to lead them to think that they had a right to meet with peculiar pity and indulgence; such an idea would tempt them more freely to yield to asperity of temper, and to treat their companions with ill nature, which girls, whose exterior is very unfavourable, are often incited to do, by the mortification which their perception of their want of attractions causes them to feel.

However, let a mother act in this respect, ever so judiciously, her daughter's thoughts, while she remains entirely under her care, so naturally turn to the contemplation of the happiness enjoyed by an idolized pet, that it is impossible for her always to prevent a jealous competition, for a preference in her favour,—as well as in that of the persons of her society,—from springing up among her girls, rendering one overbearing and another envious.

As a disposition to a foible of this nature is much more easily corrected in a public education, this consideration is a reason inducing me to believe, that it might be profitable to girls to receive one for some years.

Precept alone would not suffice to fortify the minds of young girls against the assaults of envy. It would be necessary also to place them, sometimes,—though not so frequently as to stir up within them a fermentation disqualifying them for cool reflection,—in situations which might strengthen their resolution to overcome this passion. In games of competition, in their studies, they should constantly see approbation beaming from their preceptress's countenance, when they acknowledged, with pleasure, each other's merit, or when they permitted no species of rivalry to diminish their constancy in friendship. Nor, unless there were, on the preceptress's side, a want of judgment and penetration, might it be feared that these species of encomiums would encourage the children to make an ostentatious and false display of generosity towards a rival. They would only keep them desirous and vigilant not to open to envy, access to their bosom.

What makes so many females allow it some empire over them, is that, from not having learned during their education, to feel the necessity of combating this passion, they have grown up with the conviction of being no wise prone to it.

The pupils should further, in listening to the conversation of their grown up friends, learn the art of censuring, with candour, with liberality, and with no other view than to communicate to their hearers, finely developed notions, on the means of improving the virtue and happiness of mankind.

They should also be encouraged to disclose their ideas to their guardians, and to divert themselves, in their presence, with amusing anecdotes; that these vigilant friends might have the more opportunity mildly to point out to them whatever they ought to correct in their judgments, as savouring of moroseness, and to teach them to distinguish the jokes from which they ought to refrain as being unkind.

NOTES TO THE ELEVENTH CHAPTER.

(See page 442.)

(a) The jealousies and strifes which may be too often witnessed between sisters in a parent's house, proceed partly from their minds not being sufficiently enlarged to take interest in any affairs beyond those of their own family. They receive often, it is true, a school education; but these institutions are not,—nor can they be in the present state of society,—conducted in a manner to liberalize their views.

They proceed also, partly from the disposition which, they well knew, is natural to every spectator, to compare sisters together. A disposition of this kind is among the causes of discord which must always, in some degree, operate in society. Sisters ought, therefore, to be early taught to consider it as furnishing a temptation to envious strife which continually besets them, and which ought to warn them of the duty of watching, incessantly, to give a generous course to their feelings, by being mutually just, and by rousing themselves, magnanimously, to take pleasure in hearing the praises of each other. It would be the more easy for them—might they be taught to perceive,—to behave in this kind, sisterly manner, since even the self-love of each would find its account in the admiration excited by the others; nothing usually rendering the charms of a girl more interesting than does her appearing as one of a lovely band of sisters. Graces which, in an isolated fair one, would be, in a manner, overlooked, become highly attractive, when they are viewed in conjunction with those of other fascinating females belonging to the family.

The jealousy, prevailing so frequently among sisters, is the more disregarded, because it is rarely, or never, pushed to such an extreme as to produce strikingly revolting effects. So far from two mutually jealous sisters proving always enemies through life, they sometimes appear in the end, each other's best friends. Should they, after having anxiously vied, together in their girlish days, be established, the one prosperously, the other unfortunately, the jealousy which once divided them will, probably, be forgotten, in the compassion which converts one of the rivals into a kind protectress, and in the sense of interest which induces the other to court her favour.

But, though the jealousies in question appear, in general, impotent to produce ill effects, they, nevertheless, greatly contract the mind of the women who have been, in their youth, a prey to them. Such persons commonly make use of their influence over their husbands and children, to persuade them to seek those distinctions which apparently render the lot of one individual more enviable than that of another, rather than to renounce them when, by doing so, an opportunity is offered them to serve their country and mankind.

Every person's instinctive feelings teach him to like to see sisters dwell in perfect harmony together, as though the terms on which they lived were a matter of some importance to society. Every person shrinks,—as from a hateful stain on the social order,—from the image of sisters manifesting a hostile spirit to each other. Nor does the feeling which warns us that such a moral deformity ought scarcely to exist, in the families composing an enlightened nation, ever in its announcements: far were the attention which it merits paid to the object of training sisters truly to love each other, without grudge or jealousy, I am convinced that it would be crowned with the happiest success; and that, by elevating the mind of women, it would ultimately tend to qualify them better for contributing to the maintenance of a noble system of national order.

It is not, however, by endeavours to elude,—according to the notions usually prevailing at present,—the disposition of sisters to mutual jealousy, that they can be effectually cured of this vice. It must be avowedly opposed, with a delicacy indeed, such as the occasion will suggest to benevolent, disarming, guardian friends, but still with an explicitness which may fully open the people's eyes to their liability to its attacks, and to the duty prescribed to them of incessantly watching not to be surprised by it.

(See page 443.)

(b) The laborious employments of men,—undertaken for ends which generally clash together,—keep them engaged in constant competitions; while their concentrated, sometimes wearied thoughts, are often accompanied with a dissatisfied feeling which frequently communicates to the spirit of competition that impels them to laborious exertions, a sickly, envious complexion. They commonly require, in order to keep their mind strong to a tone of generous emulation, to sympathize in the lively, benevolent, and placid sentiments, which are congenial to an amiable woman's disposition.

(See page 444.)

(c) I believe that if girls, previously to beginning to sigh for an acquaintance with the sweets of an amorous attachment, were taught only to contrast fond or friendly engagements in proportion to the real excitement of their own affections, the habit of declining to enter into them merely with a view to being warmly loved, would help to prepare them to be simple, sincere and faithful, whenever they met with the lover of their choice. The vanity, the inconstancy, and the caprices with which women, sometimes, wring a lover's heart, proceed mostly from their tasting an inordinate and selfish pleasure in the idea of the importance which his love causes them to possess in his eyes, whereas they ought, principally, to be warmed with a sense of his being dear to them.

CHAPTER XII.

OPINION RESPECTING THE PRINCIPAL MOTIVE WHICH HAS SO LONG EXCITED MOTHERS TO GIVE TO THEIR GIRLS THE SHOWY EDUCATION AT PRESENT IN FASHION.

The system of education which has been these many years in vogue for women, is one that treats them as being merely destined to be the ornaments of the world; the mistresses proper to charm the leisure hours of men; and not the companions on whom it is incumbent to lighten, by sharing, their momentous cares.

Every reflecting person is, I believe, aware that such an education is too superficial; since it directs itself entirely on secondary objects, and considers them of primary importance. Yet, in spite of the numerous, respectable censors, who have long condemned it, it still maintains, victoriously, its ground; nor does it appear that the fact, of its having acquired such extension that a very wide circle of the females of the middling classes are submitted to it, has as yet operated,—as it might be expected that it would,—on the pride of parents of the higher orders, to determine them to explode the fashion which imposes on them the obligation to impart to their girls also, an education become so common, as to make women of various classes, all equally distinguished by brilliant accomplishments.

The pertinacious adherence of mothers to this frivolous mode of educating their daughters, seems to me to be caused by a motive entitling it to respect. That they consider the possession of showy, superficial talents, to be often conducive, and never an obstacle, to the good establishments of girls, I believe: did they commonly see wealthy bachelors overlook her who is adorned with them, and choose, for their wedded partners, persons ignorant of them, they would, I make no doubt, soon cease to stimulate their daughters to acquire them.

But yet, though single men of fortune could easily, by combining to manifest, steadily, a practical dislike to them, make the attainment of them be no longer an object in the

education of women : it is not speculations concerning the most likely mode of securing, for their girls, fortunate marriages, which furnish the principal motive that urges mothers anxiously to give to their daughters a splendid, fashionable education.

A mother's love for her children prompts her to charge herself with cares, and to make sacrifices for their welfare. If her maternal affection be debarred from producing this effect, it becomes, as a general rule, weak and languid. This seal to serve them seems to me the main principle which aliments women's ambition to have their daughters taught brilliant accomplishments. They calculate but little the benefit that they may derive from them, but they hearken to the dictates of natural affection, which assures them that, since they love their girls equally with their boys, they ought to evince their impartiality by their readiness to bestow on both, to the utmost of their ability, an expensive education.

Formerly, when the ends of education were more weighed than they are now, and that girls received, in consequence, very little instruction, from its being judged that, considering their limited sphere, a more elaborate education, were it bestowed on them, would be useless and displaced, mothers, as all the cares which engaged them for promoting the future welfare of their children, and which were, naturally, means of fanning their maternal affection, were bounded to the education of their boys, were, in general, remarkable,—as I have been credibly informed,—for loving their daughters but little, and even for treating them with great harshness.

A liberality of sentiment, humanising the heart of women, and too little known to the matrons of former days, was diffused very suddenly throughout the kingdom, in the course of the last century; to it may principally be ascribed the great changes which, during it, took place in the lot and education of girls.

Mothers, as soon as the tide of their maternal affection was taught freely to flow in its natural channels, found it seek an open vent, relatively to their daughters, by urging them solisitously to occupy themselves in projects, formed with a view to the advancement of their weal and happiness.

Yet, as the situation of women was far from being more favourable than it had been formerly, to their dividing with men, as their honored companions, the care of their important concerns, mothers, once they determined not to treat their girls as though they were but the servants of their boys, perceived no other means of distributing fairly between them, their proofs of affection, than, as eagerly to encourage the former to qualify themselves for fulfilling the functions of beings destined to gladden and adorn society, as they did the latter to labour to acquire all those stores of knowledge, which might enable them to illustrate themselves, and do honour to their family and country.

Then it was that the tenderness of mothers, and their influence over fathers, made society combine to uncloze those flood-gates of dissipation which still continue open, and through which the greater part of the female youth of the upper ranks, is borne along by a torrent, in an endless search of vain, glittering pleasures, and frivolous amusements.

The custom was then introduced of preparing girls, by a brilliant, expensive education, to win, in accomplishing the splendid destiny, which they were now invited to fulfil, the suffrages of admiring crowds.

I believe, that the feelings which assure tender mothers that they ought to bestow on their daughters a careful and liberal instruction, to fit them for filling, becomingly, a distinguished station in the world, harmonize with the views of nature; for I imagine that, in a perfectly organized society, the education of girls would engage very great attention, in order to adapt them to occupying a respectable rank in it, as the honored companions of men.

Humble tasks,—such as, considered unconnected with any other, would place the person charged with them, in the light of a menial preparing herself for a master's service,—would enter, in a certain proportion, into the education of girls; but they would be so blended with others having wider, more dignified bearings, that their character would be totally changed. It would be evident that they had not been assigned to women, for the sake of sinking them into the station of degraded servants to men, but for the purpose of better

adapting them to fill the rank of their valuable, highly esteemed helpmate.

Though I think that the cares usually bestowed, at present, on the education of girls in easy circumstances, do not contemplate a positive end entirely unexceptionable, yet, as I consider them in a manner essential towards the assurance, to daughters, of their due hold on a mother's affections, I should be sorry to see them generally discontinued.* What I wish is, that they may be gradually turned to a more solid system of instruction; and I make no doubt that such will be at last the case.

CHAPTER XIII.

girls, AS FAR AS THEIR EDUCATION WAS DIRECTED IMMEDIATELY TO THE OBJECT OF CULTIVATING THEIR TALENTS, SHOULD BE TAUGHT, WITH PECULIAR CARE, TO WRITE AND CONVERSE WITH EASE AND ELEGANCE.

Whenever society is ripe for the establishment of a rational, well-combined system of female education, I conclude that less time will be employed in giving to girls that general and ornamental instruction, whose principal object is to enable them to live agreeably, amidst such easy circumstances as shall preclude the necessity of labouring for a maintenance; and that much more will be devoted to training them to the exercise of some particular branch of industry, an acquaintance with which may qualify them to assist a father or husband in providing for a family.

* When parents from necessity, or from abiding by their own particular views, decline, at present, giving their daughters an opportunity to acquire what are called accomplishments, I believe that they usually, in other respects, lavish on them demonstrations of tenderness, to console them for the mortification of not possessing such brilliant talents as most of their contemporaries. But I doubt much that, were the fashion generally introduced of excluding accomplishments from the education of girls, they would, considering the actual state of society, continue to receive, from their parents, those testimonies of affection, by which the years that they pass in their father's house are now commonly rendered, through life, sweet to their recollection.

The proportions in which the education of girls,—at the period to which I look forward,—should be adapted to making them versant in studies congenial to a polite, intellectual taste, and in business relating to material interests, will be easily ascertained by the cool, reflecting persons who, whenever that time arrives, may have opportunity to observe the state of society, and to calculate the wants of the nation. I have no precise opinions on this matter; and I only introduce the mention of it, because I wish to add that, as far as it might be found desirable to give to girls general and ornamental instruction, their tutors would do well,—where the pupils' native abilities were propitious to such an undertaking,—to attach themselves particularly to the object of teaching them to express their sentiments clearly and elegantly in writing.

I surely do not mean that they should hold out to them much encouragement to lay before the public literary productions of their own composition; nor would a system of education, adapted to making them commonly acquainted with the art of writing well, tend to incite them to do so. It would, by refining the taste of women, relatively to literary merit, and by capacitating many of them to distinguish themselves in social circles, by the elegant productions of their pen, intimidate most females from submitting their writings to the criticisms of the public.

It is not, then, to encourage, in women, the ambition to obtain as authors the plaudits of distant nations and future generations, that I am desirous that particular attention should be paid to communicating to them the art of committing their sentiments to paper, with gracefulness and precision. Such a talent, commonly diffused among them, would be invaluable, from adding greatly to their power wisely to mould the character of their children, as well as to charm and take an improving influence over a husband.

The women who, by assiduous attention, have acquired skill to make of their pen an elegant, ready use, have commonly, in consequence of their application to this art, greatly enriched their minds, and qualified themselves for dressing the sentiments, which they express in conversation, in graceful, captivating language.

Those who educate a girl ought to be particularly ambitious to see her distinguished by a fascinating talent for conversation. Such a talent is one that is peculiarly appropriate to the province of women. Where their minds are duly cultivated, they are adapted, more than men, to delighting the society around them, and endearing to it the practice of wisdom's precepts, by means of attractive colloquial talents, in pretty much the same proportion in which men are more qualified than they to diffuse, by the exertion of their strong intellectual powers, the lights of knowledge through undistinguished masses of mankind and successive generations.

A well trained woman, whose sentiments on various interesting topics are rendered abundant, by the habit of expressing them, and who knows how readily to unfold them in just, elegant language, has it in her power, as far as her personal influence extends, to become a very firm cement of the social system. Sympathy with the persuasive sentiments which flow from her lips, engages her husband and the friends around him to adhere to it with such attachment, that they take pleasure in imbuing themselves with its spirit.

She has little trouble, and need exercise but little authority, in educating her children to act virtuously in domestic life as well as in their public relations, for they early acquire the habit of listening to her discourse with an interest that makes her principles sink deep into their hearts.

Women cannot, in general, acquire the ability to exercise a highly profitable influence in their families, by means of well directed, well nourished colloquial powers, unless they be taught regularly to enchain their sentiments, in making of them a written exposition. The custom of unfolding them on paper in a neat, laud method, would, once they had acquired it, prepare them for soon becoming proficient in the art of expressing them in conversation with ease, elegance and perspicuity.*

* At present that a talent for conversation is, at it appears to me, far too little cultivated in the education of girls, the mind of women is not nearly so fertile as it might be, in the production of ingenious, refined sentiments; and those to which it does give birth, they often disfigure so, by an awkward choice of terms, in their attempt to disclose them in conversation, that, even where the fund of them is worthy attention, they invite their company to hearken to them with impatience, or else to turn them into ridicule.

It is not merely in an indirect mode,—by strengthening and refining her colloquial talents,—that an ability to express her thoughts in an interesting manner on paper, greatly forwards the design of the amiable woman, who is desirous to acquire, for a good purpose, much influence in her family. A talent for writing well, possessed by a respectable woman, fills her relations and friends with a high opinion of her, which determines them to hearken with deference to her counsels. Even should she in her writings, advance no principle, with which they were not already well acquainted, and a more profound investigation of which, they had not met with in celebrated authors, yet would the maxims that had flowed from her pen, make as deep an impression on them, as though they recognised them for truths with which they had been till then unacquainted. They would find them to bear so much the stamp of her individual feelings, that they would take interest in them as sentiments warm from the heart; as thoughts in which every person on a friendly footing with the author, from whose mind they had emanated, ought to take such a sympathetic part, as to be disposed to give them a favourable hearing.

A son, in particular, hearkens with the fondest reverence to an affectionate mother's counsels, when she lays them before him in a writing proper to testify at once the goodness of her understanding and of her moral disposition. Any memorial of the laudable talents or industry of a mother is highly prized by a tenderly loving son; but the compositions which prove her capacity for writing well, are peculiarly precious to him. He feels an affectionate glow of satisfaction when he regulates his conduct by the precepts contained in them; and is often roused to exert his own talents by the emulation which these beloved writings inspire to him. It is commonly one of so pure a kind, that, though it may kindle in him the hope to establish for himself as an author, a reputation that shall far exceed the one to which the productions of his mother's talents entitle her, he still, not the less, when he hears encomiums bestowed on them, is deeply gratified in his filial tenderness.

The talent for writing well which girls of a good capacity should, in the course of their education, be taught to acquire,

ought to consist in knowing how to clothe in well chosen language their genuine sentiments. Let them express them with abundance and ingenuity if they have ability to do so, but still, let them always flow sincerely from their heart. In a word, let them not be taught to deck the productions of their pen in the factitious ornaments which mark pretensions to wit. Supposing such pretensions even to be well founded, the appearance of them in a woman's writings robs them of interest, and indisposes her family and society to allowing them any influence over their way of thinking. (a)

NOTES TO THE THIRTEENTH CHAPTER.

(See page 455.)

(a) In whatever country I have been, I have constantly heard women complain of husbands and fathers being too much, in the domestic circle, inclined to taciturnity.

I believe, that the indulgence of men in habits of silence in their family, leads frequently to inconveniences of which, were they aware, they would make more exertions than they do to bear a sufficiently animated part in the conversation of a wife and children.

The unreasonable silence of a husband is often the occasion of his receiving, from his wife, a long angry lecture, about some trifle which would not be heeded by her, could she have the satisfaction of easily engaging with him in an agreeable chit-chat. At the time that she is seeking to establish one between them, she is rendered irritable, because the care of finding topics to allment it, is left too much to her. A cause of discontent which it occurs to her to think that he has given her, presents itself then readily to her mind. She works herself up to descant on it long with great vehemence; since, by doing so, she can talk to him without intermission, and at the same time spare herself the trouble of enlivening her discourse with that great variety of topics, with which pleasing, familiar chat constantly abounds.

Where the chief of a family converses much with his children, without breaking forth before them into long harangues, which an habitually silent father sometimes does, and which only exposes him to be to them an object of ridicule,—where he enters much into easy conversation with them, and with his friends in their presence, he commonly finds it easy to make them respect his authority, without being inclined to murmur at it.

A well intentioned chatty person, all other things equal, is not near so timble as a silent one, to be accused of tyranny by his family. He makes

the principles which guide him, in the exercise of his parental authority, familiarly known to his children, and if he do not,—which he commonly does,—succeed in satisfying them of their being reasonable, he at least convinces them, that, in exercising control over them, he does not oblige them to submit to the dictates of unjust passion, but to laws, the enforcement of which, he conceives to be prescribed to him by his duty.

I believe, that the constitutional peculiarities, which commonly render it difficult for the chief of a family, ever to acquire the habit of joining in lively, pleasant, familiar chat, with his wife and children, are frequently greatly increased by an injudicious proceeding of mothers, in regard to the sons, who are still under their tuition.

In the years of childhood, when men are yet unacquainted with the passions which, at their arrival at manhood, assail them, they ought to acquire the habit of taking, in the common concerns of their female companions, an interest that would render them an amiable society for them; and they should be encouraged to preserve this habit still as they advance in life, to such an extent that, after that they had entered into matrimonial bonds, and saw themselves surrounded with the cares of a nursery, those minute matters of interest which continually spring up in one, could awaken their sympathy, and furnish them with topics of conversation with a wife and children. Though it might often become them to pass gradually from these childish themes into more manly, instructive ones, yet, their ability to take interest in them, would form connecting points between their mind and that of the members of their family, which would enable them to adhere sociably together.

Instead of preserving these connecting points in the minds of their sons, mothers seem to me to do their utmost to efface them, and that too in a manner singularly pernicious. They are eager that their boys, should from their early years, have a different character from girls. In the universal, abstract, principle of its being right to teach them quickly to begin to exhibit one distinctive of their sex, I agree with them; but I differ totally with most of them as to the nature of the proceedings, by which they ought to carry that principle into practical operation.

From the moment that pride in belonging to the manly half of the creation, is first instilled into a boy's mind, he ought to be told, I think, that the distinguishing prerogative of persons of his sex, consists in the possession of superior strength, intrepidity, and various fine qualities which naturally accompany courage. I would therefore allow him to give, amidst his active exercises, all the proofs compatible with his tender years, of a hardy, fearless disposition. When he had done so—and that he had besides, by accomplishing whatever might be his daily literary task, earned the right, innocently to dispose of the rest of his day,—I would permit him to consider himself perfectly free to assist, if he should think fit, his sisters in the employments of the needle, or in dressing dolls: nay, I would not con-

cast from him my opinion, that in so doing he would display an amiable, civilized disposition.

Mothers act usually in an opposite manner.

Their alarms for their boys, and their dread of their doing mischief, induce them to forbid them—nearly as much as they do their girls,—engaging in such venturesome undertakings as argue an undaunted courage; at the same time they take care to persuade them that a masculine is distinguished from a feminine character, by an inability to perform various industrious arts in which it becomes women to be versed. Thus do they represent to their little sons manly prerogatives as of a negative, not positive kind, since they affirm them to consist in an ignorance of certain useful arts, not in an ability valiantly to accomplish laborious undertakings, requiring great force of mind and frame.

The children, after having imbibed these notions, do not dare to listen to their inclinations, which yearn to engage them to use the needle sociably with their sisters. They, in consequence, find a great part of their day hang heavy on their hands; no otherwise can they prevent it from being wearisome to them, than by disturbing all the persons peaceably occupied, with their riotous, boisterous demeanour. The vexation which they cause them, and their consequent disputes with them, establish a sort of social relations between them, in which they take more delight than in being quite separated from them. Sometimes, when they are forced to forbear these unruly practices, they can devise no better way to support their manly dignity than to lounge and loiter, while their sisters are cheerfully busy with their needle. They would be cheerfully busy too, aiding them in the performance of their light works, had they never been taught to think such an employment dishonorable for them.

So far, however, from the assertion that thus disgraces it in their apprehension being true, I venture to affirm that they could hardly choose, for enabling them to pass agreeably their leisure moments, an occupation better calculated to give vigorous expansion in their bosoms to generous, kind, and truly manly sentiments. It would keep alive in them many a humane, social feeling which is subject to wither, when they are quite absorbed in their own pursuits, either of business or amusement. As they would be always entirely free to attend to, or neglect, at their pleasure, these female occupations, they would be satisfied with themselves when they were employed in them, from the consciousness of doing a kind action, grateful to their sisters.

The latter would, on the other hand, learn early to allure them by softness and good humour; for highly delighted would they be to see them taking part in their works. Thus would the children of both sexes spontaneously acquire; the one, a disposition to honorable acts of courtesy; the other, a habit of practising graceful, winning endearments; which disposition and habit would do much towards preparing them to distinguish

themselves, in the sequel, by a polite, elegant behaviour, perfectly congruous to the laws of virtue.

The mothers who start, with horror, from the idea of ever seeing their sons handle a needle, found their prohibition to them to do so on the maxim, that boys and girls ought not to be confounded together by a similarity of pursuits. They allow, however, that there ought to be a close sympathy between them; that they ought to have a great, improving influence over each other; and that they ought to take similar views of life, so as to procure, in their motives to action, an ultimate unity of design. Now some community of employments appears to be necessary towards the attainment of all these ends, and we should well consider, before we irrevocably distribute to them their different pursuits, in what respects their being fellow labourers tend either to the improvement or deterioration of their mind.

To train both boys and girls to the development of a fine, appropriate character, is the true aim of education: it is therefore their inward disposition, rather than the nature of their material employments, that their parents should examine with a view to ascertaining, whether the instruction bestowed on them, succeeds in modelling their character, according to the end proposed, into a noble masculine or feminine form.

Agreeably to this rule of judging by the result, whether the distinctive features of the character of each sex, are properly attended to in the education of children, are we entitled to say that the present system pursued for training boys to act in a manner worthy of men, and girls of women, is very happily adapted to the attainment of its object?

I confess that I do not think that it is.

In a country where nature,—as she does in Ireland, as well as in all the north-west of Europe,—implants in the male sex insurmountable warlike propensities, it appears to me that, if education had in view completely to confound the characters of men and women, it could not possibly better accomplish this end, than it does at present in the upper ranks. A difference of dress and employments certainly prevails to distinguish modish young men from equally fashionable females. But, as to any difference of character, denoting some distinction of mental organization, I cannot recognise it in them. Both are equally attentive to the most minute, frivolous details of fashion; both are alike vain of the possession of the means to make a pompous appearance; and both glory in captivating, by the superficial charms of their exterior, the hearts of a numerous crowd of admirers of the opposite sex.

The present system of education for boys, in as far as it is directed either to teaching them to be politely attentive to girls, or to engaging them to separate from theirs, their pursuits, seems to me virtually to aim at extinguishing in them the pure sensibilities, which would excite in them an honorable, friendly sympathy, with the feelings of their female companions; and at depriving them of every inducement to seek their society,

except those which may be suggested to them by an incipient apprehension of the passion of love.

It is calculated to give in their bosoms a very forced, early development to numerous inclinations; for it so evidently refers all the gallant attentions, which it prescribes to them to lavish on the fair, to the susceptibility of men to those inclinations, that the polite homage which they learn to pay to them, naturally makes their mind revert to the idea of their being themselves prone to feel the stimulus of fond desire; since they quickly comprehend that it is that fact in their constitution, which renders it incumbent on them thus to treat women with courteous deference.

To make,—as far as education is concerned,—a propensity to the passion of love, the sole root of men's tenderness for women, is to take the most effectual step possible to render the character of both sexes alike, by filling both with frivolous vanity, and an insatiable love of admiration. It is also one ill-fitted to make men amiable in their families. In order to be a good society to their wife and children, they ought to know how tenderly to sympathize with beings much weaker than themselves, in a great variety of respects unconnected with sensual desire.

To communicate, in the bosom of youths, a pure, delicate character to the sentiments that draw their first origin from a sensual appetite, they should be ingrafted into other sentiments springing from a manly, disinterested friendship for females; which should be taught abundantly to overflow the mind of boys, ere yet they become acquainted with the passions that impart to persons of the weaker sex, coarse attractions.

A mother and sisters are properly the first objects relatively to whom his sense of his superiority, in belonging to the manly sex, may be taught to awaken in a boy's mind the generous feelings of a kind protector and friendly support. But he will not learn to cherish, for the benefit of his mother and sisters, such laudable feelings, if an opportunity be not afforded him to act according to their dictates. They will not prompt him to little frivolous acts of courtesy. Youths only become alert in bestowing on women attentions of a futile, gallant kind, when they have been taught to consider them as objects of amorous passions. The manly friendship which it is desirable that they should feel for a mother and sisters, must be allmented by demonstrations of kindness of a more calm, solid nature. Such demonstrations they will not have it in their power to give them, if they be not suffered to participate in their occupations, whether of needle-work or house-keeping. The regulations which shall assign these occupations to the females, as their appointed business, while their male co-adjutors shall only be permitted to choose them for recreations, after that they shall have satisfactorily accomplished their proper tasks, will sufficiently mark the distinction that ought to subsist between the employments of the two sexes.

If a field of recreation, of the kind that I describe, were opened to boys, the consequence would be, may it perhaps be thought, that they would after-

wards, without scruple, apply themselves to the exercise of some of those unmanly trades which ought to be reserved for women.

I can only say, in answer to this objection, that greater precautions could scarcely be taken to obviate the danger of men engaging in a lucrative line of business unbecoming their sex, than to give full scope, as I propose, to the industrious powers of women,—who would thus be encouraged to take possession of every department of business suitable to them,—and to teach men intimately to understand the dignity of their sex, by fully developing their native strength of mind and frame, and by accustoming them to feel for women the generous, tender sentiments of friendship, which emanate from a consciousness of being destined, by nature, to fill the office to them of kind protectors.

But, though it should be granted to me that boys, trained in the manner which I suggest, might, notwithstanding, be little inclined to devote themselves afterwards, for the sake of earning a livelihood, to a line of business unworthy a manly character, it may still, perhaps, be alleged that, by allowing them, in their childhood, to associate themselves with their mother and sisters in the management of household affairs, you expose them to a temptation, which they will often find irresistible, to intermeddle too much, when they become heads of families, with the regulation of their domestic economy.

Almost all women recoil with affright from the idea of men being left free, by public opinion, to step into a wife's province, by taking on them the superintendence of their household; so much do they usually find masters of houses, when they fill the part of mistresses, in watching over their family, tyrannical and troublesome.

But though, as society is at present constituted, men are commonly very sorry house-keepers, I do not think that it follows that they must necessarily be so, whatever be the prevalent social usages.

When a master of a house steps now into the sphere of the mistress, he is usually out of humour, perceiving that she is not conducting matters to his liking, and concluding that it is necessary, by vigilance and reproof, to urge her to do better. He still, however, seems to look into his household affairs too closely, as carefully to acquire, by observation and reflection, a knowledge of the best method of handling them. It is not, therefore, surprising, that his interference should greatly annoy the persons engaged in them; for, as a general rule, it is extremely vexatious to those who are embarked in any business to receive orders, respecting the mode of conducting it, from one that does not think it his province to acquire skill in the management of it.

If, under the system of things to which my observations refer, the principle which would preside over the education of boys, and which would teach them that courage, with its suitable train of lofty sentiments, constitutes the proper distinction of the manly character, not an ignorance of

domestic arts,—If this principle should operate so extensively that chiefs of families, supposing them to be brave, honorably minded men, might, without clashing with public opinion, superintend their household concerns, they would have ample inducements to acquire, by studious reflection, such a clear discernment of the best method of conducting them, as would determine them to refrain from imposing unnecessary burdens on the inferiors whom they employed in the management of them.

They would also, by their conversation, enlighten mistresses of houses on the most advantageous method of making order and industry reign in them. Women perform every task, which may be allotted to them, in a more rational, judicious manner, when they have an opportunity to take counsel with men who understand how it ought to be executed.

But I do not think it probable that, even did opinion licence the chiefs of families to attend, without derogating from their dignity, to the administration of their house, that many would be found of a disposition to charge themselves with it. Their own peculiar business and amusements would naturally engross the greater part of their time, and there would be few possessed of sufficient activity and flexibility of mind, to turn their thoughts, during the remaining portion of it, to concerns of quite a different description.

Boys, when they associate together in considerable numbers, are greatly inclined to establish rules to prevent their own conduct from being unbecoming, what they are pleased to term, a manly character. According to their conception of this character, they can only display it, by abandoning themselves to riotous, barbarous propensities, and by refusing to cultivate soft, civilized tastes. Their guardian friends ought surely not to sanction them in forming such notions of the mode in which they ought to uphold the dignity of their sex; yet they do so, when they appear to think that they would degrade themselves by taking a sympathetic, condescending share, in the housewifely works allotted to the females of their family.

The sentiments of boys, concerning the nature of their manly prerogatives, are so liable to be impregnated with barbarism and ferocity, that too much care cannot, I think, be taken by their guardians to prevent their forming, on this important subject, a false association of ideas. As long as possible, they should keep the notion an utter stranger to their thoughts, that they could commit their dignity by kindly assisting, in their works and in their baby-house cares, their female companions.

In Ireland, little boys, where their minds are not warped from nature's plan by notions inculcated to them, take particular delight,—in those moments wherein they rest both from their sedentary studies and active exercises,—in sitting by their sisters, and aiding them to accomplish labours of the needle.

The kind of amiable society which they thus establish with them, is one that harmonizes perfectly with their sociable, yet grave, phlegmatic

disposition. They are constantly remarkable, too, for doing the needle-works which they undertake, better than their female companions, so much are they animated by the pleasure of being useful to them, and arranging, as counsellors, those little matters for them.

When I have seen children of both sexes eagerly, in concert, settling the economy of a baby-house, and have witnessed the expression of the kind, respectively appropriate feelings, which their occupations were keeping active within them, I could not but think it an infatuation to scare Irishmen, in their childhood, from the enjoyment of such civilised pastimes, lest they should effeminate them, when the history of Ireland demonstrates, that little care need be taken to induce her sons to be hardy and brave, but that great attention ought to be paid to the art of tempering and directing their courage, by infusing into their bosoms gentle, benevolent sentiments.

Before I conclude this note, I think it right to observe that, though I insist much on the advantage which would ensue from early accustoming boys to consider their proper, sexual dignity, as founded entirely on courage and hardness, yet I by no means counsel mothers to undertake, themselves, to form them to bravery and intrepid enterprise. That would be stepping out of their province. A boy is so much taught by instinct, to wish to be an object, to his mother, of fond terrors and alarms, that, where she evinces a desire to see him perform feats probative of a daring mind, he will, if he be spirited, engage in the most desperate enterprises, for the sake of forcing her to avow her consternation, and own that his courage surpasses hers.

If, agreeably to his wishes, she confess that she is frightened, and entreat him to desist from his bold undertaking, she commits her austere, matronly dignity, by giving him an opportunity to affect to scorn her as a weak woman. If, on the contrary, she look on unmoved, while he attempts to terrify her by the dangers to which he exposes himself, she may really incite him to rush imprudently into very perilous situations.

A mother can guard against both these evils, by contenting herself with impressing her son with the conviction that she is a great admirer of a solid, manly courage, and that he never will be urged by her to any act of a nature, to cast the slightest doubt on his full possession of such a quality.

But, as to the deeds by which he ought to prove himself invested with it, with these she should engage his male friends to make him acquainted. She should, therefore, as soon as any development could be given in him to a bold, hardy spirit, intrust him, during the time devoted by him to active exercises, to grave men, disposed to take duly into consideration his tender years; and, where he obtained their approbation for affording a remarkable proof of skill and courage, he should be sure that hers would be also bestowed on him.

CHAPTER XIV.

GIRLS SHOULD NOT BE TAUGHT THAT IT BECOMES THEM TO SHED TEARS ON MOURNFUL OCCASIONS.

The various celebrated writers, who have given to the public valuable treatises on education, have amply cautioned the preceptresses of girls against encouraging them in the defect, to which they are frequently prone, of taking pride in the tears which they shed, over the fictitious distresses of the personages who owe their existence to the teeming invention of a novelist or poet. I shall not, therefore, offer any reflections on the advantages which would ensue, from the establishment for girls, of a system of education that would teach them the folly of dissolving in sorrow over a tale of imaginary woe. I shall, however, venture, to suggest a few observations, relatively to the signs of affliction which women commonly manifest on witnessing any real scene of distress, that appears to have just claims on their sympathy. Perhaps it too much escapes the notice of the persons who direct their education, that, even in occasions wherein it becomes them to yield to affliction in the house of mourning, there is often a factitious excitement, which ought to be withdrawn from it, given to their sensibility.

Nature seems at present to have decreed in vain, that some women shall be distinguished by the melting tenderness of their disposition, some by the calm firmness. Education applies itself, and usually with pretty good success, to levelling this distinction; making all alike feeble minded; alike overwhelmed with consternation on witnessing any unforeseen distress which may befall a friend; and alike prompt to shed an abundance of impotent tears, on occasions, when, were they possessed of more calm presence of mind, they might perhaps effectually exert themselves to dissipate the ill which causes their affliction.

I am not insensible to the exquisite graces which a genuine, tender, sensibility diffuses through a woman's mien and conversation. I know too that the sufferer in his social affections, such as he who mourns the loss of some beloved relative,

sometimes craves, as though it were a balm for his sorrows, the commiseration of his friends.

It is particularly soothing to him to ascertain, by a woman's delicate attentions, that she sincerely pities him.

These considerations are reasons, no doubt, for not endeavouring to quench, in a woman who really possesses it, the spark of sensibility ready to excite in her, on witnessing the misery of another, a severer pang of anguish than what is felt even by the person whose misfortune she deploras. But they do not justify us in training all girls to be overwhelmed with affliction on every mournful occasion. To the end that they may learn firmly to uphold a lofty, and necessarily somewhat austere system of order, their education should be adapted to strengthen, not to weaken their mind. This is the more requisite, because the custom of habituating them readily to give proofs of a soft sensibility, oftener teaches them duplicity and selfishness, than it submits them to the government of a truly disinterested social love. The latter subsists best in a mind capable of such collected firmness, that its attention is never called away from the purpose of serving a person in need, by reverting to its own feelings; in a mind that can see, without agitation, its best beloved friend sunk in profound misery, provided it be sustained by the hope of alleviating his sufferings. Women trained to yield to emotions of anguish every time that their attention is directed on an afflicting spectacle, turn their thoughts on themselves. To spare pangs to their own heart is the object of their solicitude; frequently therefore do they fly from witnessing distress which, had they courage to contemplate it, they might relieve.

The education of girls, should be directed on the principle that women, who have received a refined one, are much more obnoxious to becoming selfish from their mind being too much softened, than from its being rendered too firm. It should be recollected that they are designed for the nurses of sickness, old age, and infancy; for the consolers of mankind under many afflictions; and that these offices, if they require in them a humane mind, also demand that they should have a calm, energetic one.

Never should girls be praised for their facility to shed

tears; never should they, from being taught to believe that they become them, be stimulated to acquire the habit*—for it may be acquired,—of shedding them at will, or upon every trifling, mournful occasion. A mere ornamental sensibility, should not be substituted, where it does not naturally exist, to a firm composure of mind, at the risk of teaching women to deceive themselves and others, on the melting tenderness of their affections.

Let the girls, really formed of such soft stuff, that fond, social feelings frequently suffuse their eyes with tears, fascinate spectators by the touching graces which they thence derive, without any violent effort being made, to oblige them to conquer such an amiable weakness. But still, as the perception of the charms which it leads them, will always incline girls too much to wish to be distinguished by it, endeavours should be made to throw the whole weight of the opinion of society into the scale bearing in an opposite direction. Praise should alone be bestowed on the girls who show, on all occasions, composed fortitude and presence of mind, joined to an unobtrusive activity in succouring the distressed.†

Were women taught both to aim at acquiring a delicate tact in relieving misfortune in the manner most soothing to it; and also to endeavour to form themselves to the habit of not allowing emotions of pity to unnerve them; their society would, I am convinced, be much more sought for than it is, by men labouring under affliction. The latter frequently bury themselves in solitude, flying particularly, with a species of dread, the aspect of a compassionate female. They say, that the perception of the pity which they excite in her is painfully oppressive to them. I believe, however, that the cause of its being so disagreeable to them is not, as they think, an absolute dislike to receiving from a woman testimonies of compassion.

* Not only may the habit be acquired of continually shedding tears, at the slightest affecting incident, by women whose natural strength of mind would disclaim such a weakness, had they not learned, in childhood, to look on it as amiable, but also, when their own reflections, later in life, have taught them the folly of yielding to it, it may be impossible for them to vanquish it.

† Attempts to strengthen the mind of women must be unsuccessful, whenever their education, from being too sedentary, is calculated to enfeeble their bodily frame.

Such testimonies, on the part of a female, might be a grateful balsam to their sorrows. / But, in order to prove so, they should be silently calculated—by infusing through the mourner the spirit of her from whom they proceeded,—to brace his mind to a firm tone, and to determine him to look down, with resignation and dignity, on the ills besetting him. The pity of a feeble minded woman obliges, on the contrary, the man to whom it is offered, to rest immersed in the contemplation of the woes overwhelming him, as though he were endued with no native force, by the exertion of which he might rise superior to them. The very consolations which she usually presents to him, are moulded on the idea that his cause of sorrow is so disproportionably great, in comparison to his strength to struggle against affliction, that he would not be blameable were he to sink under it. She, in consequence, agitates and distresses instead of soothing him.

CHAPTER XV.

COMPARATIVE VIEW OF THE NATURE AND BEARINGS OF THE INFLUENCE OF A RELIGIOUS BELIEF OVER MEN AND WOMEN.

Women have a more lively sense of religion than men, and they more require that it should be for ever awake in them, to regulate all their thoughts. So liable are they to be betrayed, by a vivacious, petulant imagination, into pride, vanity, and an impetuous desire to taste some forbidden fruit, that, where a principle of duty towards God, and a belief in his omniscience, is not in vigorous activity in their breast, there can be no security against their yielding suddenly to the temptation, to commit an act of degrading folly or an ignominious crime.

The fullest developement given to their understanding, and the inculcation to them of the soundest principles of philosophy, cannot suffice to engage them always obediently to recollect the precepts of wisdom; for their reason is too sluggish to fix their attention constantly on them, and she tranquilly

acquiesces in their being hurried away, in spite of their knowledge of those precepts, by the allurements of vice and folly. A lively, profound, religious sentiment can alone guard them from the temptation to wander into evil ways, by making their principles of duty still more powerful and vigilant than the incentives to error, which continually lie in wait to ensnare their volatile imagination.

Men do not seem to have so urgent a need as women of keeping constantly wakeful in their mind, religious principles of duty, that shall be competent to the right regulation of their every thought. Once they form to themselves, from consulting their understanding, or from attachment to a regular train of life, rational rules of conduct, they are not so liable to experience a sudden forgetfulness of them, owing to their imagination capriciously exerting itself to seduce them into error.

Women are, more easily than men, put under the control of a religious sentiment; not merely on account of the greater vivacity of their feelings, owing to which such a sentiment, once their mind is impressed with it, is more continually present to their recollection; but also, because of their greater propensity to examine their own inward state, and regulate it to their liking.

Men, when they embrace any religious doctrine, commonly set their intellect at work to devise subtle arguments for the support of it; that they may become powerful preachers, adequate to engaging the understanding of many to acknowledge its truth.

Women are much more inclined to apply to their own use, the religious faith in which they believe, and anxiously to watch over their inward affections, in order to keep them subdued by it.

They also, indeed,—sometimes more vehemently than men,—seek to make converts to their religious persuasion:

First—Being sincerely convinced that they enjoy an inefable blessing in being penetrated with it, they consider that both duty and brotherly love command them to impart, if they can, to their neighbour, the benefits derivable from it.

Secondly—In respect to the views suggested to them by a religious faith, they are constantly under the influence of a subordinate spirit of association with the opinions of men. To some spiritual guides among the latter, they usually look up with implicit deference. By them they are taught to use the most fervid efforts to make proselytes to their belief; and from the ardour with which, when a zealous principle is aroused within them, their imagination and feelings commonly operate, they are frequently more indefatigable in their endeavours to win disciples to their way of thinking, than are the directors who first stimulated them to this holy enterprise.

But, though religious women are sometimes remarkable for the zeal with which they seek to propagate their faith, they still, where they are taught to think it wise or becoming them not to try to do so, commonly distinguish themselves by the unobtrusive, tender attachment, with which they cling to it. Though they keep silence on the subject of the sacred sweets with which their adherence to their faith overflows their bosoms, they offer a most edifying, interesting spectacle, to the close observer, who has opportunity to perceive how much their hearts are purified and calmed, by a sense of religious duties and religious joys.

Few are the men, I believe, who, unless religious sentiments be endeared to them by the influence of a tender wife or mother, can keep them in sufficient activity within them highly to improve their disposition, and overflow their bosoms with a delightful, holy peace.

Women, notwithstanding the great advantage that they possess over men, in being prompt to turn their religious faith to its true use, that of ameliorating their own hearts, require certainly, to be taught, by them, the spiritual dogmas that may serve as a basis to their religious sentiments. The powers of the intellect so naturally claim the right to set before the heart the particular tenets whence its religious sentiments shall emanate, that, if women have not recourse to the understanding of men to make known to them the speculative articles of belief that ought to support their practical, religious principles,

they will use their own intellectual powers for the interpretation of all those passages of the sacred record, which offer, to those who study them, the text of dry, abstruse arguments in favour of some particular religious dogmas.

If women were thus to employ their own intellect, to determine what are the precise articles of faith which may be collected from the words of scripture, they would be much more likely than men to exhibit the revealed word of God as sanctioning a grovelling, superstitious belief, offensive to his majesty, and adapted to encouraging, in mortals, an abject, senseless mode of thinking.

But, though I am well aware of its being requisite, towards the preservation, among us, of rationally enlarged views of religion, that women should think themselves bound to hearken with modest deference, to the instructions of male spiritual teachers, I cannot help thinking it a misfortune that the association of opinions which, in matters of religion, constantly takes place between the two sexes, is not effected on more equal terms, by each asserting, in regard to it, a kind of supremacy, equivalent to that which is exerted by the other.

I regret greatly, to see the sex, which is inclined to turn religious opinions to the improvement of its own nature, reduced to the rank of a mere echo* to those proclaimed by the one that studies religious dogmas with a view to exercise its intellectual powers, rather than to reform its moral dispositions.

Whenever men so absolutely take the lead in interpreting the words of scripture, revealed religion will appear—as I believe that it must be owned that it does at present,—too much as a subject of which the use is to open an arena, where those who wish to exercise their reasoning powers, can engage together in a controversial war.

Women ought to be taught more to consider themselves as judges qualified to decide, whether the arguments that men

* Many women boast of forming their religious faith from an independent study of scripture. But though they may do so, they are, nevertheless, too much led, by the example of men, to exercise their understanding in expounding its mysterious passages, instead of applying the clear, excellent moral precepts which abound in it to the purpose of purifying the native dispositions of their heart.

enchain so scientifically together, to support the dogmas of that religious sect to which they belong, both tend fairly to overflow the heart with peaceful, humble, benevolent sentiments, such as those that evidently characterise the spirit of christianity; and also clearly to represent to us the true nature of these holy sentiments, that a steady cherishment of them within us, may prove no obstacle whatsoever to our fulfilment of every duty, both to our families and the public, which a good secular order of things requires us to perform.

To enable women judiciously to apply this moral test to the religious opinions of men, in order that they may firmly reject them where they cannot abide a trial by it, the moral sense should receive, in their minds, a very full developement, by means of a communication to them of sound knowledge concerning the wants of mankind in their actual state.

Should the views of the natural, moral order of the universe, exposed in the first part of this work, receive the approbation of candid, enlightened judges, as being highly proper to prepare the heart for imbibing, from the study of scripture, just sentiments, adapted to engaging it to the faithful discharge of its duties in this world, as well as to purifying it for its entrance on a better, then, I believe, that great advantage would ensue from determining women to make the system of natural religion, to which I refer, their peculiar study.

Robust, orderly sentiments, touching the moral design of providence, would thus take a firm consistence within them; and they would require the men who announced themselves as the expounders of scripture, to show, ere they would adopt their interpretation of it, that the dogmas, for which they claimed the sanction of its authority, could be evenly erected on the basis of their sentiments of natural religion.

When they had learned, on beholding the beauties of creation, continually to elevate, with gratitude, their hearts towards the Creator, their belief in revealed religion would not foster in their mind low, superstitious fancies. It is continually in danger of taking a tendency to produce this unworthy effect, when it is not associated with rational, lofty sentiments of natural religion.

These latter sentiments would give to the native soil of woman's mind sufficient tenacity for the doctrines of the christian faith to fall on it like fertilizing showers, proper to produce an abundant harvest from the seeds of righteousness impregnating it. But where it has not been rendered adhesive, by an attachment to the principles proclaimed by the voice of nature, the doctrines of revelation too often only serve to carry it away, and to leave the ground, which it ought to cover, remarkable for its arid sterility.

Were women, in conformity to these notions, taught to believe it probable that the moral order established, in this world, has important bearings on the destiny of the other globes, scattered through the starry firmament, then would the interest, with which they would survey, the magnificent nightly vault of heaven engage some of them to study astronomy and mathematics. Though the constitution of their reasoning faculties is, very rarely, sufficiently strong, to enable them to dive into these abstruse sciences to the depth requisite for making new discoveries in them, yet there are several of them well able to enter into all their known recesses, with intelligent men for their guides. I am well convinced, also, that these sciences would have, for several of the women devoted to a retired, single life, such powerful attractions as to induce them permanently to apply to obtaining a competent knowledge of them, did they hope to gain by it any interesting end.

They would be warmed to the study of them by the prospect of such an end, did they believe that it would confer on them the power of scrutinising the fundamental facts, vouching for the truth of a sublime system of natural religion that appears worthy the awful majesty of heaven.

Besides the direct advantages that would result from some women consecrating themselves to the study of the science of mathematics—in its applications to astronomy,—a further good would attend their doing so, since they would generally acquire a sedateness, and an orderly method of classing their ideas, which, even supposing them not to add to their own charms, would still enable them, by their influ-

ence over the rest of their sex, to communicate to other women a solidity of thought, that would render them susceptible of a finer polish, and increase their ability to fill their place in a manner profitable to society.

CONCLUSION.

I HAVE now, I hope, presented my principles of social order, under a sufficient variety of aspects, to enable the reader clearly to discern the spirit with which, I conceive, that the system of which I here offer a slight sketch, ought to be animated.

The most universal idea that pervades it is, that mankind, considered in their whole succession of generations, are going through an immense process, on the consummation of which they will have passed from the state of innocence, in which they existed before their fall, to a state of virtue as perfect as suits their corrupted constitution; and I judge, that the most visible sign of their having accomplished that process, will be, that the weaker sex,—excepting what allowance must be made for the original depravity of human nature,—will be in no other subordination to the stronger, than that in which it was placed in a state of innocence, namely: a subordination resulting from sentiments of order written in every heart.

I shall not descant on the blessings which would ensue from a perfect, practical developement of this system. I leave it to those who shall give it a real existence, to discover them: for I believe that, when the first steps towards its positive establishment, are judiciously taken, wider and wider views of the advantageous bearings which it is susceptible of receiving, will open gradually on those who will conduct this enterprise.

I shall mention but one result which, I please myself with imagining, would be the consequence of the wide establishment, among the nations, of such a system of social order, as I fondly contemplate.

It is, that wars would cease from among them. The whole energy of men's minds would be amply evolved in maintaining themselves, their country, and the world, in a state of virtue. The mental and physical forces with which they are endued, instead of being employed to subvert the empire of peace and order, would become the fundamental supports of it. Then would their triumphant reign on earth, realize that prophecy in figurative language recorded in scripture, which Pope has versified in the following beautiful lines :—

“ The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead ;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet ;
The smiling infant in his hand shall take
The crested basilisk and speckled snake ;
Pleased, the green lustre of their scales survey,
And with their forked tongues shall innocently play.”

Till the time is ripe for the initial introduction of the system of social order from the consummation of whose reign on earth I anticipate such glorious results, perhaps Providence will graciously permit that this feeble treatise may help to engage some of its readers to reflect, with a holy admiration, on the Creator's designs, as they pierce through the structure of the universe ; and may induce them to endeavour to prepare themselves and the persons whom they influence, for living conformably to the virtuous plan of social order adapted to human nature.

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